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The Bible Defended
XX p. 6-

"LIFT UP A STANDARD for the PEOPLE"

THE BIBLE BANNER

"THY KINGDOM COME: THY WILL BE DONE!"

HOLY BIBLE. SEARCH THE SCRIPTURES. GOD IS LOVE.

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VOLUME V. VINELAND, NEW JERSEY, JANUARY, 1875. NUMBER 1.

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EDITED BY

A. A. PHELPS, A. M.

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TO THE GENESEE ANNUAL CONFERENCE OF THE FREE METHODIST CHURCH.

Dear Brethren:—Since I espoused the cause of Christ, I have endeavored to maintain my integrity as an earnest, consistent Christian. Beginning at the early age of seventeen to herald the tidings of mercy to men, I have tried to be God's faithful mouth-piece during the fifteen years that have succeeded—seven years as a local preacher in the M. E. Church, and eight years in the Free Methodist itinerancy. In both Christian knowledge and Christian experience, I trust I have not remained *in statu quo*. I have an ardent love for truth, liberty, and goodness, wherever I find them. Much of the bigotry of other days has been replaced in my heart by that gospel charity which "rejoices not in iniquity but rejoices in the *truth*," by whomsoever promulgated. Since all cannot see exactly alike, I believe Christians ought to incorporate in their platform as much liberty as we find in the words of an ancient writer: *In necessariis, unitas; in non necessariis, libertas; in omnibus, caritas.* ("In essentials, unity; in non-essentials, liberty; in all things, charity.") An application of this rule would banish from the Churches that narrowness which cramps the conscience and divides the Christian world into so many partisan cliques and clans. Much of the mischief doubtless results from the substitution of human creeds for the New Testament of our Lord Jesus Christ. Tradition is often largely interwoven with those creeds, and too much stress is laid upon a perfect agreement in *doctrine*, as a condition of church membership. I believe that Christian *experience, character, and conduct*, should constitute the test of membership in any ecclesiastical organization. The *Church* belongs to *Christ*; and *every Bible Christian has a right to a place within her pale*. Head religion will do to make bigots, but it takes heart religion to make Christians. "If *thy heart* be as mine, give me thy *hand*."

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AURORA COLLEGE
The Bible Defender XX p. 6—

THE BIBLE BANNER

"LIFT UP A STANDARD for the PEOPLE" — "THY KINGDOM COME; THY WILL BE DONE!" — HOLY BIBLE. SEARCH THE SCRIPTURES. GOD IS LOVE.

THE BIBLE, OUR ONLY CREED: CHRISTIAN CHARACTER, OUR ONLY TEST OF FELLOWSHIP.

VOLUME V. VINELAND, NEW JERSEY, JANUARY, 1875. NUMBER 1.

THE BIBLE BANNER:

EDITED BY

A. A. PHELPS, A. M.

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OBJECT AND SCOPE.

The BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to [illegible] all the [illegible] of truth [illegible], and to promote a type of Christianity that shall stand the test of the coming Judgment.

ALL OF GRACE.

All that I *was*—my sin, my guilt,
My death—was all my own;
All that I *am* I owe to thee,
My gracious God, alone.

The evil of my former state
Was mine, and only mine;
The good in which I now rejoice
Is thine, and only thine.

The darkness of my former state,
The bondage, all was mine;
The light of life in which I walk,
The liberty, is thine.

Thy grace first made me feel my sin,
And taught me to believe;
Then, in believing, peace I found,
And now I live, I live.

All that I am, e'en here on earth,
All that I hope to be,
When Jesus comes and glory dawns,
I owe it, Lord, to thee.

SKETCH OF THE EDITOR'S LIFE.

[PUBLISHED BY REQUEST.]

A. A. Phelps was born in Monterey, N. Y., Feb. 28, 1836. His parents were poor, and his childhood was interwoven with toil and privation. His mother died when he was thirteen years of age, and he went out into a world of strangers and of sin, to brave its storms all alone. Having promised his dying mother that he would seek the Lord and lead a Christian life, he set about the matter with an honest and earnest heart. At the age of fourteen he felt a satisfactory assurance that he was a child of God. He was baptized on the third day of August, 1851, and was received into the Methodist Episcopal Church, at Lawrenceville, Pa.

The conviction soon fastened upon him that he must preach the gospel. The thought of assuming such solemn responsibilities almost overwhelmed him. But when he decided to respond to the call, the contemplation of this life-work supplied a mighty motive for earnest activity in seeking the necessary preparation. His constantly increasing desire for knowledge led to very studious habits, and he spent all his earnings in acquiring an education. Advancing through various stages of student-life in the Public School, the Academy, and the Seminary, he entered Genesee

ALEXANDER ALONZO PHELPS.

College in 1856, and graduated in the regular course, June 21, 1860.

Meanwhile he was not an idler in the Master's vineyard. When he was sixteen he commenced holding meetings, and soon gained the distinguished title of "boy preacher." On the 10th of December, 1853, when seventeen years old, he was formally licensed to preach. While in school, in addition to his regular studies and frequent sermons, he performed no small amount of literary labor in the way of writing for different papers and periodicals. Besides being assistant editor of two papers, during the last year of his course he wrote the Biography of Mrs. Fanny L. Bartlett—a woman of eminent piety—making a book of 300 pages.

Religiously, he was of the radical type. He saw enough of empty forms to make him feel the importance of striking for a spiritual religion. Early in life he took his stand against a superficial, policy-working piety, and committed himself on the side of plainness and purity. These views and feelings had something to do in adjusting his subsequent church relations.

He was married on the day of his graduation, and entered upon the life of an itinerant minister. The troubles that had been brewing in the M. E. Church for years, in some sections of the country, and especially within the bounds of Genesee Conference, were just then culminating. Antagonistic elements were at work, and a square issue was inevitable. On the one hand, Fashion, Formalism, Festivals, Freemasonry, Pro-slavery, and Worldly-policy, were sapping the very life-blood of the Church that was professedly raised up "to spread scriptural holiness over the land." On the other hand, there was a large minority who still loved the simplicity of the gospel, and were willing to make any sacrifice for the promotion of earnest Christianity. He narrowly watched the measures adopted by the majority for crushing out the very elements that once made the Methodists "a peculiar people, zealous of good works."

When persecution waxed hot and drove several of the more earnest preachers from the Conference, and hundreds of the best members from the Churches, it became a serious question what those proscribed brethren ought, under the circumstances, to do. Suffice it to say that in August, 1860, a goodly number of scattered saints came together and organized the *Free Methodist Church.* The subject of this sketch was secretary of that organizing convention. Having cast in his lot with those whom he regarded as "persecuted for righteousness' sake," he acted as secretary of their largest Annual Conference during the eight years of his connection with them.

It was a great satisfaction to feel that what little influence he had was thrown upon the side of an uncompromising Christianity. He formed the acquaintance of a large number of devoted Christians, whom he still regards with tender feelings. But the time came when the dearest ties must be sundered. To make the trial doubly severe, he must go out under the imputation of having become a *heretic*, an *infidel*, and a *hopeless apostate from the faith!*

Several years before this painful culmination, he had promised himself a re-examination of the doctrine of *immortality.* Carefully and prayerfully he pursued the investigation, anxious to know the exact truth of the Bible, before whose authority he bowed in deepest reverence. The fear of imbibing dangerous error made him very careful in weighing evidence, and very slow in arriving at new conclusions. He read the ablest works he could find on both sides of the question, diligently comparing the arguments with the Bible. He also published an extended series of "Notes, Queries, and Objections," bearing on the state of the dead and the doom of the ungodly, to see how formidable an array of evidence could be presented on the side of popular theology.

In August, 1867, while stationed in the city of Lockport, N. Y., he received and accepted an invitation to preach for the Adventist brethren in Rochester, for two evenings. He enjoyed much liberty in meeting this engagement, but the act stirred up no small breeze among his Methodist brethren, and he began to be strongly suspected of *heresy.* He was closely catechised at the ensuing Conference, but his character passed and he was appointed to Rochester, N. Y.

The ensuing year was a laborious one. In addition to his regular pastoral work, he spent considerable time in editorial work on *The Free Methodist*—a paper with which he was officially connected. Nor did he abandon the investigation which he had commenced, although repeatedly urged to do so by his friends. As he was gradually outgrowing sectarianism, he frequently attended the meetings of those who were especially interested in the Lord's coming, and on one occasion he joined them in the communion service.

Another Annual Conference at length arrived, and his case was the subject of much discussion, in the course of which the following resolution was offered and passed:

"*Resolved*, That the course pursued by A. A. Phelps, in fraternizing and communing with a sect called Adventists, who deny the natural immortality of the soul, is condemned by this Conference."

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I go out, "not knowing whither I go." I have no definite plans for the future. I mean to *be* good and *do* good, according to my ability, and the opening of a kind Providence. *Eternal life* is the blissful goal for which I am running. As God has graciously saved me from the spirit of sectarianism, I desire to be recognized hereafter simply as a CHRISTIAN. May I share, with you, the fadeless glories of Immortality, when all the saints get home! "Finally, brethren, farewell!"

When the denominational ties were fairly severed, his former brethren seemed to feel sacredly bound to close their pulpits against him, and to treat him "as a heathen and a publican." But the Lord set before him "an open door which no man could shut." Invitations to preach began to pour in from various States, and he soon found himself traveling a much larger circuit than ever before! It has since been his privilege to preach the gospel in about twenty different States, to churches of various denominations, and to congregations of no sectarian name.

At the time of his withdrawal, his mind was not fully settled on the great doctrinal points under consideration. He was not quite clear how much ground was legitimately covered by the simple propositions which he announced to his Conference. It was about six months before the last fog-bank was dissipated by the light of heavenly truth. On the 17th of March, 1869, he made the following entry:

"The chains are severed at last. The clearing-up shower descended a few days ago, while on my knees pleading with God for light. I am fully convinced that the devil and all his works will yet be *destroyed;* and the universe of God, so terribly marred by sin, will rise up out of the smoke and ruin, free from every element opposed to purity and love. O, enrapturing thought! Transporting prospect! Glorious consummation! Eternal triumph! The plan of redemption will yet be a grand success. Millions of redeemed ones will be crowned as trophies of amazing grace; and all who would not come into the glorious plan will be accounted useless rubbish, and cleared out of the way by the raging fires which God will kindle in the day of the sinner's doom! *Praise God for being such a God!* Praise him for devising such a wondrous scheme of recovering mercy! The Bible possesses new charms. Harmony is restored. The last spot is removed from the shining face of the sun. Hallelujah! I shall henceforth be a happier man.

Nearly six years have now elapsed since he walked out upon an independent platform, taking the Bible for his creed and the world for his parish. He has had time to review his course and to take a sober "second thought." His present testimony is, that all the emoluments of the world could not tempt him back into the traditional, creed-bound theology of other years. He has had plenty of work to keep him from rusting, and plenty of trials to keep him from self-exaltation. Conscious of his own unworthiness, he casts himself in utter helplessness at the feet of Jesus, desiring to be covered all over with his blood and righteousness! He also craves the pity and prayers of all the saints of God, that he may have grace to labor and suffer on, till his heavenly Master shall bring the promised reward.

During the last four years he has been conducting editor of the BIBLE BANNER. Six months ago he assumed the entire responsibility of the paper, and has since devoted to it more time and energy than ever. That the paper is improving on his hands, is the verdict of many who have volunteered their cheering testimony. It is his purpose to infuse still more mental vigor and moral power, and to make it generally so bright and beautiful, so sound and sensible, so pithy and practical, that all who take it will desire to become life-subscribers, and will gladly lend their energies to give it a wider field of usefulness.

SUPPOSE A CASE.—Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and you should ask him what he was up to, and he should reply: "Why, I am trying to remove the frost; but as fast as I get it off one square it comes on another." Would you not say, "Why, man, let your windows alone, and kindle your fire, and the frost will soon come off." And have you not seen people who try to break off their bad habits, one after another, without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love for God and men, kindled at the altar of prayer, burn in their hearts, and bad habits will soon melt away.—*School-day Visitor.*

DOCTRINAL errors lead to practical ones.

Doctrinal.

PROVE ALL THINGS.

THE BIBLE A SUFFICIENT CREED.

BY T. W. S.

How delightful it would be, if all men believed the Bible to be a sufficient creed, and that all other creeds were useless and vain. We could never see the necessity of human creeds and confessions of faith. We ask those who hold to these things, why they have them. They tell us it is best to have the doctrines necessary to be believed, selected from the Scriptures and arranged in systematic order. We may infer from this that all other doctrines, not contained in the creed, are not worthy of our faith. To our mind, those who make creeds, and those who hold to them, virtually discard all other Scripture than what is found in the creed. When they say, "These things you are to believe"—"these are the doctrines which demand your approval and reception," do they not plainly intimate that contrary or opposite doctrines are false, even if they should be plainly taught in the Word of God?

They say that the doctrines found in the creed are *taken from the Bible*. But why should that be done? They can neither do or receive harm by remaining in the Bible. Why not leave them in God's Word? Ought we not to infer that these creed-makers and supporters are afraid that the "common" people might imbibe *error*, if they were permitted to "search the Scriptures" in order to find the things they must believe?

One reason often given in defense of the creed is, that it is necessary to have a certain set of articles of faith in order to bind the church together—to prevent dissension. Well, does it keep them united? Does it prevent dissension and division? Has a creed kept our Methodist brethren united? Nay, for we see seven or eight branches of that sect. Does a creed keep the Presbyterians together? We think not, for there are six or more divisions in that denomination. And so of the Baptists and various others.

It is not expedient to examine the origin of creeds—how and when made, etc. One thing is evident; they are a human invention. They were made as a substitute for the Bible. How kind these gentlemen were to select all the essential doctrines for us, so that we need not have to read that "dull" book through in order to find the truths we are to receive? Why, we might receive the *errors* in the Bible as well as the *truths*, if we were permitted to read for ourselves! Not only does the presence of creeds in the church imply the insufficiency of the Bible, as a rule of faith and practice, but also that man has power to make a rule that will accomplish the purposes for which the Bible was designed, at least *some* of the purposes. It implies that man can do what God has failed to do. It implies that man can establish a basis or bond of union superior to that presented by the Ruler of the universe.

But is the Bible a sufficient creed? Need we any other? We desire to know the nature, character, and purposes of God;—what can teach us? *The Bible.* We desire to know of the nature, character, mission, and work of the Son of God;—what alone can inform us? *The Bible.* We want to know of the Holy Spirit's nature and work. We want information relative to the creation of the world; of man; of his fall; of its results; of the plan of redemption; of man's future destiny; of the resurrection; of the kingdom of Christ; of immortality;—what can satisfy us? *The Bible only.*

Then away with the creeds! Away with these humbugs and substitutes! Away with men's *constructions* of the word, and give us *the word itself!* Let the opinions of fallible man give place to the unvarnished utterances of the infallible God. Traditional tinkering has too long been tolerated, and earnest, scriptural investigation has too generally been neglected. Now let this old Book have the honor it has earned, and receive the study it demands. It comes with the garments of light and the voice of authority. It speaks plainly, loudly, and specifically. It is a repository of doctrine, prophecy, and practical precepts. It glows with promises to the good, and gleams with warnings to the bad. *The Bible is a sufficient Creed.*

IS IT STRANGE that a little silver dust should blind our eyes, and divert them from beholding Him who is altogether lovely?

IGNORANCE THE MOTHER OF ARROGANCE.

BY J. H. WHITMORE.

"Knowledge puffeth up." "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." PAUL.

All human knowledge is limited. There is nothing of which we know everything. All our knowledge is based upon the laws of Agreement and Difference. There are no separate things in nature. Everything is connected or related with some other thing. Every effect must have had a cause, and every consequent must have had an antecedent.

The saying of the apostle, then, is not an extravagant one. He who thinks he knows anything, so that he can pronounce absolutely upon it in all its relations, knows nothing yet as he ought to know it. Take the commonest objects in nature—grasses, flowers, fruits, and the like; they are in their essence and relations far beyond the ken of the proudest philosopher. He who could tell everything about a single blade of grass, would be the most learned man in the world. To know *everything* about that blade of grass, one would have to know its history, its genesis, its chemistry, the cause or causes which produced it, the force or forces which sustained it, the laws of its growth, with their relations to other causes, forces, laws, etc., *ad infinitum.* In short, to know everything about a single blade of grass or any other object in nature, would require a knowledge of the entire constitution of nature. In other words, it would require a knowledge of the infinite. We know things phenomenally, as they present themselves to our senses, but we know nothing of the essence of things. No man can, without arrogance, assert that matter and spirit are antagonistic to each other, for he knows nothing of the essence of either. Matter may be spirit, and spirit may be matter, for aught he knows.

We often hear it said that the less a man knows the more he thinks he knows. A wider range of vision and of thought reveals larger worlds and broadens and deepens one's comprehension. Very ignorant men are often the most confident, arrogant, and dogmatic.

Pope's celebrated lines, aimed at the sciolists and smatterers of his day, are well known and often quoted:

> A little learning is a dangerous thing;
> Drink deep, or taste not the Pierian Spring;
> For shallow draughts intoxicate the brain,
> While drinking largely sobers us again.

La Place, the greatest mathematician of Europe, on his death bed, said: "That which we know, is little; that which we know not, is immense." These are words of wisdom and of truth. Ignorant men, swelling with pride and self-conceit, often say: "I know all about it."—"You can't tell me anything about it."—"I have the truth—I know I have the truth." There is good authority for saying there is more hope of a fool than of such self-conceited ignoramuses. A patent attorney in Washington told me that more than twenty men had at different times applied to him for aid in perfecting and patenting their schemes for *perpetual motion!*

There are men, ignorant of the history of their own country, who yet with arrogance and perfect confidence will decide questions connected with and dependent upon universal history. It is really refreshing to hear a well educated man say: "I don't know who or what are meant by the two witnesses of Revelation."—"I do not know when the world will come an end."—"I am not sure that I understand the subject of the millennium."—"I am not competent to express a valuable opinion as to the age of man on the earth."—"I am not able to limit the capacities of matter."

"Knowledge puffeth up, but love edifieth." As we are imperfect, so is our knowledge imperfect; as we are finite, so is our capacity finite. Lavoisier was a great chemist; but he was great only relatively to others who knew less. Of the real constitution of things he knew little or nothing. Audubon was a great ornithologist; Cuvier, a great naturalist; Bacon, a great philosopher; Newton, a great mathematician; Herschel, a great astronomer; Lyell, a great geologist. But these men were only great relatively. They really knew but little, compared to one who should know everything about their respective studies, and the best of all was, they *knew* that they knew but little.

No man's case is so hopeless as his who will not learn from his own experience nor from the experience of others. The best way for us all is to acknowledge our ignorance of the final and the absolute, and then be teachable, modest, and sensible.

Washington, D. C.

IS IT SO?

BY MILES GRANT.

"Christ's truth will shake the errors of Spiritualism, Materialism, Annihilationism, Soul-sleeping, and Destructionism, from its fingers, and then live on in glorious beauty. The philosophy of Jesus Christ is correct, and he brought life and immortality to light through the gospel."—*Herald of Gospel Liberty.*

We fully believe the sentiment in the last sentence; and we find the way Christ brought "life and immortality to light," was by a resurrection of the *dead.* He demonstrated his power to raise the dead to life in the case of Lazarus, the widow's son, and others. Jesus said, "*Lazarus is dead.*" If he was immortal he could not have died, for that which is immortal can *never* die. If Lazarus was alive when Jesus said he was "dead," then his statement could not be true. Shall we believe Jesus, or a theology that contradicts him? It is impossible to harmonize the two, and believe both.

Again, Jesus says: "Broad is the road that leadeth to *destruction.*" How can a course of life lead to what will never happen? If there be no destruction, then it cannot be true that a certain course of conduct will lead to it.

What is destruction? Mr. Webster says: "*Destruction consists in the annihilation of the form of any thing; that form of parts which constitutes it what it is.*" When the "*form* of a thing" no longer exists, that object is *ended.* As David says of the wicked, they are "no more;" or as the prophet says, "they are *extinct;*" and again, they "shall be as though they had not been." Malachi says, "All the proud, yea, all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Where will they be then? Jesus says, "As the tares are gathered and burnt, so shall it be in the end of this world."

When tares are gathered and burnt, where are they? Are they still living and growing? No one would venture to advocate an idea so absurd. Why, then, say the wicked will not be destroyed, when the Lord declares they shall be. Why dispute him on this point more than any other? He says "they shall be destroyed without *remedy.*" Then it follows that they can never be delivered from that destruction; hence it follows that their punishment consits in "everlasting" or eternal "destruction." They are never restored to life after they die "the *second death;*" for if they were to have life again, then they would not be "destroyed without *remedy.*" We think no truth is more plainly taught in the Bible than that all the wicked will be destroyed totally and for ever; in other words, they will come to a *perpetual end,* and exist "no more" as conscious beings. As certain as this is true, then man is not immortal in this life, but sleeps, as the Bible declares, between death and the resurrection.

Truly, "Christ's truth will shake the errors of Spiritualism;" also the noted lie of Satan, that man has inherent immortality, on which Spiritualism rests. And the same word proves that man is *entirely mortal,* and dependent on the resurrection of the dead for future life. If he dies, he can never live again, if the dead rise not. Let us believe the *Lord,* if it proves every man a liar, and spoils all human creeds. It requires some courage to stand up for the truth of the Bible in these days of fables; but he who does, receives a blessing that affords a rich compensation for bearing the cross. The battle is waxing hot on this subject; let us stand firm, immovable, and the Lord will be our supporter. We shall be called "infidels," "heretics," etc., but never mind; that does not make us so. The martyrs were called singular names, and treated much worse than we are, besides losing their lives in defense of the truth.

Dear brethren, do not waver now. We are too near home to be faint-hearted, or to be dismayed at the sight of the Lord's enemies. "Put on the whole armor of God." Consecrate all to him, and all will be well. The faithful will soon be gathered to their blessed home in the paradise of God. Let us all be there to help sing the song of redeeming love.

SOME people pluck a section of God's eternity out of His hands, and then groan with the burden. If they pray at all, they practically pray for this: "Give us this day our daily bread, and to-morrow, and next day, and day after, and next year, and fifty years to come; and, lest thou shouldst forget it, or neglect to answer us, we have undertaken to look after the matter ourselves."—*Dr. Holland.*

you still, and pray that God will "not lay this sin to your charge."

I go out, "not knowing whither I go." I have no definite plans for the future. I mean to *be* good and *do* good, according to my ability, and the opening of a kind Providence. *Eternal life* is the blissful goal for which I am running. As God has graciously saved me from the spirit of sectarianism, I desire to be recognized hereafter simply as a CHRISTIAN. May I share, with you, the fadeless glories of Immortality, when all the saints get home! "Finally, brethren, farewell!"

When the denominational ties were fairly severed, his former brethren seemed to feel sacredly bound to close their pulpits against him, and to treat him "as a heathen and a publican." But the Lord set before him "an open door which no man could shut." Invitations to preach began to pour in from various States, and he soon found himself traveling a much larger circuit than ever before! It has since been his privilege to preach the gospel in about twenty different States, to churches of various denominations, and to congregations of no sectarian name.

At the time of his withdrawal, his mind was not fully settled on the great doctrinal points under consideration. He was not quite clear how much ground was legitimately covered by the simple propositions which he announced to his Conference. It was about six months before the last fog-bank was dissipated by the light of heavenly truth. On the 17th of March, 1869, he made the following entry:

"The chains are severed at last. The clearing-up shower descended a few days ago, while on my knees pleading with God for light. I am fully convinced that the devil and all his works will yet be *destroyed*; and the universe of God, so terribly marred by sin, will rise up out of the smoke and ruin, free from every element opposed to purity and love. O, enrapturing thought! Transporting prospect! Glorious consummation! Eternal triumph! The plan of redemption will yet be a grand success. Millions of redeemed ones will be crowned as trophies of amazing grace; and all who would not come into the glorious plan will be accounted useless rubbish, and cleared out of the way by the raging fires which God will kindle in the day of the sinner's doom! *Praise God for being such a God!* Praise him for devising such a wondrous scheme of recovering mercy! The Bible possesses new charms. Harmony is restored. The last spot is removed from the shining face of the sun. Hallelujah! I shall henceforth be a happier man.

Nearly six years have now elapsed since he walked out upon an independent platform, taking the Bible for his creed and the world for his parish. He has had time to review his course and to take a sober "second thought." His present testimony is, that all the emoluments of the world could not tempt him back into the traditional, creed-bound theology of other years. He has had plenty of work to keep him from rusting, and plenty of trials to keep him from self-exaltation. Conscious of his own unworthiness, he casts himself in utter helplessness at the feet of Jesus, desiring to be covered all over with his blood and righteousness! He also craves the pity and prayers of all the saints of God, that he may have grace to labor and suffer on, till his heavenly Master shall bring the promised reward.

During the last four years he has been conducting editor of the BIBLE BANNER. Six months ago he assumed the entire responsibility of the paper, and has since devoted to it more time and energy than ever. That the paper is improving on his hands, is the verdict of many who have volunteered their cheering testimony. It is his purpose to infuse still more mental vigor and moral power, and to make it generally so bright and beautiful, so sound and sensible, so pithy and practical, that all who take it will desire to become life-subscribers, and will gladly lend their energies to give it a wider field of usefulness.

SUPPOSE A CASE.—Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and you should ask him what he was up to, and he should reply: "Why, I am trying to remove the frost; but as fast as I get it off one square it comes on another." Would you not say, "Why, man, let your windows alone, and kindle your fire, and the frost will soon come off." And have you not seen people who try to break off their bad habits, one after another, without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love for God and men, kindled at the altar of prayer, burn in their hearts, and bad habits will soon melt away.—*School-day Visitor.*

DOCTRINAL errors lead to practical ones.

Doctrinal.

PROVE ALL THINGS.

THE BIBLE A SUFFICIENT CREED.

BY T. W. S.

How delightful it would be, if all men believed the Bible to be a sufficient creed, and that all other creeds were useless and vain. We could never see the necessity of human creeds and confessions of faith. We ask those who hold to these things, why they have them. They tell us it is best to have the doctrines necessary to be believed, selected from the Scriptures and arranged in systematic order. We may infer from this that all other doctrines, not contained in the creed, are not worthy of our faith. To our mind, those who make creeds, and those who hold to them, virtually discard all other Scripture than what is found in the creed. When they say, "These things you are to believe"—"these are the doctrines which demand your approval and reception," do they not plainly intimate that contrary or opposite doctrines are false, even if they should be plainly taught in the Word of God?

They say that the doctrines found in the creed are *taken from the Bible*. But why should that be done? They can neither do or receive harm by remaining *in* the Bible. Why not leave them in God's Word? Ought we not to infer that these creed-makers and supporters are afraid that the "common" people might imbibe *error*, if they were permitted to "search the Scriptures" in order to find the things they must believe?

One reason often given in defense of the creed is, that it is necessary to have a certain set of articles of faith in order to bind the church together—to prevent dissension. Well, does it keep them united? Does it prevent dissension and division? Has a creed kept our Methodist brethren united? Nay, for we see seven or eight branches of that sect. Does a creed keep the Presbyterians together? We think not, for there are six or more divisions in that denomination. And so of the Baptists and various others.

It is not expedient to examine the origin of creeds—how and when made, etc. One thing is evident; they are a human invention. They were made as a substitute for the Bible. How kind these gentlemen were to select all the essential doctrines for us, so that we need not have to read that "dull" book through in order to find the truths we are to receive? Why, we might receive the *errors* in the Bible as well as the *truths*, if we were permitted to read for ourselves! Not only does the presence of creeds in the church imply the insufficiency of the Bible, as a rule of faith and practice, but also that man has power to make a rule that will accomplish the purposes for which the Bible was designed, at least *some* of the purposes. It implies that man can do what God has failed to do. It implies that man can establish a basis or bond of union superior to that presented by the Ruler of the universe.

But is the Bible a sufficient creed? Need we any other? We desire to know the nature, character, and purposes of God;—what can teach us? *The Bible.* We desire to know of the nature, character, mission, and work of the Son of God;—what alone can inform us? *The Bible.* We want to know of the Holy Spirit's nature and work. We want information relative to the creation of the world; of man; of his fall; of its results; of the plan of redemption; of man's future destiny; of the resurrection; of the kingdom of Christ; of immortality;—what can satisfy us? *The Bible only.*

Then away with the creeds! Away with these humbugs and substitutes! Away with men's *constructions* of the word, and give us *the word itself!* Let the opinions of fallible man give place to the unvarnished utterances of the infallible God. Traditional tinkering has too long been tolerated, and earnest, scriptural investigation has too generally been neglected. Now let this old Book have the honor it has earned, and receive the study it demands. It comes with the garments of light and the voice of authority. It speaks plainly, loudly, and specifically. It is a repository of doctrine, prophecy, and practical precepts. It glows with promises to the good, and gleams with warnings to the bad. *The Bible is a sufficient Creed.*

IS it is not strange that a little silver dust should blind our eyes, and divert them from beholding Him who is altogether lovely?

IGNORANCE THE MOTHER OF ARROGANCE.

BY J. H. WHITMORE.

"Knowledge puffeth up." "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." PAUL.

All human knowledge is limited. There is nothing of which we know everything. All our knowledge is based upon the laws of Agreement and Difference. There are no separate things in nature. Everything is connected or related with some other thing. Every effect must have had a cause, and every consequent must have had an antecedent.

The saying of the apostle, then, is not an extravagant one. He who thinks he knows anything, so that he can pronounce absolutely upon it in all its relations, knows nothing yet as he ought to know it. Take the commonest objects in nature—grasses, flowers, fruits, and the like; they are in their essence and relations far beyond the ken of the proudest philosopher. He who could tell everything about a single blade of grass, would be the most learned man in the world. To know *everything* about that blade of grass, one would have to know its history, its genesis, its chemistry, the cause or causes which produced it, the force or forces which sustained it, the laws of its growth, with their relations to other causes, forces, laws, etc., *ad infinitum.* In short, to know everything about a single blade of grass or any other object in nature, would require a knowledge of the entire constitution of nature. In other words, it would require a knowledge of the infinite. We know things phenomenally, as they present themselves to our senses, but we know nothing of the essence of things. No man can, without arrogance, assert that matter and spirit are antagonistic to each other, for he knows nothing of the essence of either. Matter may be spirit, and spirit may be matter, for aught he knows.

We often hear it said that the less a man knows the more he thinks he knows. A wider range of vision and of thought reveals larger worlds and broadens and deepens one's comprehension. Very ignorant men are often the most confident, arrogant, and dogmatic.

Pope's celebrated lines, aimed at the sciolists and smatterers of his day, are well known and often quoted:

> A little learning is a dangerous thing;
> Drink deep, or taste not the Pierian Spring;
> For shallow draughts intoxicate the brain,
> While drinking largely sobers us again.

La Place, the greatest mathematician of Europe, on his death bed, said: "That which we know, is little; that which we know not, is immense." These are words of wisdom and of truth. Ignorant men, swelling with pride and self-conceit, often say: "I know all about it."—"You can't tell me anything about it."—"I have the truth—I know I have the truth." There is good authority for saying there is more hope of a fool than of such self-conceited ignoramuses. A patent attorney in Washington told me that more than twenty men had at different times applied to him for aid in perfecting and patenting their schemes for *perpetual motion*!

There are men, ignorant of the history of their own country, who yet with arrogance and perfect confidence will decide questions connected with and dependent upon universal history. It is really refreshing to hear a well educated man say: "I don't know who or what are meant by the two witnesses of Revelation."—"I do not know when the world will come an end."—"I am not sure that I understand the subject of the millennium."—"I am not competent to express a valuable opinion as to the age of man on the earth."—"I am not able to limit the capacities of matter."

"Knowledge puffeth up, but love edifieth." As we are imperfect, so is our knowledge imperfect; as we are finite, so is our capacity finite. Lavoisier was a great chemist; but he was great only relatively to others who knew less. Of the real constitution of things he knew little or nothing. Audubon was a great ornithologist; Cuvier, a great naturalist; Bacon, a great philosopher; Newton, a great mathematician; Herschel, a great astronomer; Lyell, a great geologist. But these men were only great relatively. They really knew but little, compared to one who should know everything about their respective studies, and the best of all was, they *knew* that they knew but little.

No man's case is so hopeless as his who will not learn from his own experience nor from the experience of others. The best way for us all is to acknowledge our ignorance of the final and the absolute, and then be teachable, modest, and sensible.

Washington, D. C.

IS IT SO?

BY MILES GRANT.

"Christ's truth will shake the errors of Spiritualism, Materialism, Annihilationism, Soul-sleeping, and Destructionism, from its fingers, and then live on in glorious beauty. The philosophy of Jesus Christ is correct, and he brought life and immortality to light through the gospel."—*Herald of Gospel Liberty.*

We fully believe the sentiment in the last sentence; and we find the way Christ brought "life and immortality to light," was by a resurrection of the *dead*. He demonstrated his power to raise the dead to life in the case of Lazarus, the widow's son, and others. Jesus said, "*Lazarus is dead.*" If he was immortal he could not have died, for that which is immortal can *never* die. If Lazarus was alive when Jesus said he was "dead," then his statement could not be true. Shall we believe Jesus, or a theology that contradicts him? It is impossible to harmonize the two, and believe both.

Again, Jesus says: "Broad is the road that leadeth to *destruction.*" How can a course of life lead to what will never happen? If there be no destruction, then it cannot be true that a certain course of conduct will lead to it.

What is destruction? Mr. Webster says: "*Destruction consists in the annihilation of the form of any thing; that form of parts which constitutes it what it is.*" When the "*form* of a thing" no longer exists, that object is *ended*. As David says of the wicked, they are "no more;" or as the prophet says, "they are *extinct*;" and again, they "shall be as though they had not been." Malachi says, "All the proud, yea, all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Where will they be then? Jesus says, "As the tares are gathered and burnt, so shall it be in the end of this world."

When tares are gathered and burnt, where are they? Are they still living and growing? No one would venture to advocate an idea so absurd. Why, then, say the wicked will not be destroyed, when the Lord declares they shall be. Why dispute him on this point more than any other? He says "they shall be destroyed without *remedy.*" Then it follows that they can never be delivered from that destruction; hence it follows that their punishment consits in "everlasting" or eternal "destruction." They are never restored to life after they die "the *second death*;" for if they were to have life again, then they would not be "destroyed without *remedy.*" We think no truth is more plainly taught in the Bible than that all the wicked will be destroyed totally and for ever; in other words, they will come to a *perpetual end*, and exist "no more" as conscious beings. As certain as this is true, then man is not immortal in this life, but sleeps, as the Bible declares, between death and the resurrection.

Truly, "Christ's truth will shake the errors of Spiritualism;" also the noted lie of Satan, that man has inherent immortality, on which Spiritualism rests. And the same word proves that man is *entirely mortal*, and dependent on the resurrection of the dead for future life. If he dies, he can never live again, if the dead rise not. Let us believe the *Lord*, if it proves every man a liar, and spoils all human creeds. It requires some courage to stand up for the truth of the Bible in these days of fables; but he who does, receives a blessing that affords a rich compensation for bearing the cross. The battle is waxing hot on this subject; let us stand firm, immovable, and the Lord will be our supporter. We shall be called "infidels," "heretics," etc., but never mind; that does not make us so. The martyrs were called singular names, and treated much worse than we are, besides losing their lives in defense of the truth.

Dear brethren, do not waver now. We are too near home to be faint-hearted, or to be dismayed at the sight of the Lord's enemies. "Put on the whole armor of God." Consecrate all to him, and all will be well. The faithful will soon be gathered to their blessed home in the paradise of God. Let us all be there to help sing the song of redeeming love.

SOME people pluck a section of God's eternity out of His hands, and then groan with the burden. If they pray at all, they practically pray for this: "Give us this day our daily bread, and to-morrow, and next day, and day after, and next year, and fifty years to come; and, lest thou shouldst forget it, or neglect to answer us, we have undertaken to look after the matter ourselves."—*Dr. Holland.*

RESURRECTED SAINTS.

Exposition of Matt. 27: 52, 53.

BY E. B. TUCKETT.

The page of sacred history from which this passage of divine truth is taken is full of importance, and is connected with transactions which occurred in "the place which is called Calvary"—wherein we are reminded of *sufferings* which were there endured, of *wonders* which were there exhibited, and of *triumphs* which were there achieved.

The *sufferings* were by the Son of God, to the extent of an ignominious and cruel death, by the agency of Jewish malice, Roman ignominy, and Satanic power; and all by "the determinate counsel and foreknowledge of God," for the purpose of redeeming lost humanity and opening the kingdom of Christ to all believers.

There were *triumphs* there achieved, for Justice and Mercy both triumphed. Justice sheathed his sword, the blood of Jesus made full atonement, and the otherwise impassable gulf was bridged by the new and living way.

There were also *wonders* exhibited. The established laws of nature were violated. There was darkness over all the land from the 6th to the 9th hour—a darkness which Tiberius marked at Rome, which, as Dionysius writes to Polycarp, "was over Egypt," and concerning which Ptolemy the astronomer was so astonished that he said: "Either nature now terminates, or the God of nature suffers." The veil of the *temple* was rent, evidently by divine power, indicating that now there was an end of the Levitical liturgy, and a way of access opened for all men to the throne of grace. There was also a great *earthquake*, and as a consequence, doubtless, "the graves were opened." Then follows the event recorded in the passage under review—the most interesting of all the wonders which accompanied the crucifixion of our Lord.

Human imagination might suggest some cause for the darkness, and refer the earthquake to a natural coincidence, of which the rent veil was the result, as also the opening of the graves. But the resurrection of the dead! No earthquake could rouse *them*. At most, it could but open the prison-chambers of the dead—it could not unbind the bands with which the dead were swathed, nor give the sovereign cry, "Loose them and let them go." Resurrection is *God's* work, and his alone.

"*Many bodies of the saints arose.*" Three questions here invite reply: *When* did they arise? For what *purpose* were they resurrected? What *became* of them afterwards? Indeed, another question is suggested—*Who* arose? Let us meet this first—who of Christ's saints arose? Many of Christ's *enemies* lay there. Herod, whose character is written in blood in the annals of Bethlehem—the traitors also, and many of his bitterest foes. Surely none of these arose—over them death still held dominion. The designation, "saints," marks the character of those who came up from among the dead, although it says nothing of the parties.

Some have thought the *Patriarchs* arose, as likely to be highly favored; but we have reason to think that, with few exceptions, they lived and were buried outside of Palestine. Some have thought the *Prophets*, who predicted Christ's coming, birth, life, death, and resurrection, and having for the most part sealed their testimony with their blood, should first participate in the fruits of his death and resurrection.

If, however, the saints of former times were raised, it seems improbable that *David*—so eminent a type of Christ—should not have been of the number; but we know, from the discourse of Peter on the day of Pentecost, that David has not yet ascended, and that the sepulchre of that holy man was with them at that day. (By the way, this is a strong argument against the popular theory, that the spirits of the departed saints are now in heaven, and in favor of the more scriptural theory that none will be there until the resurrection, with the exception of Enoch and Elijah, perhaps Moses, and these also who now came out of their graves, if indeed they did at that time ascend with Christ. David, however, clearly did not.)

May we suggest that these saints who arose were individuals who had seen the Lord, and had believed on him—perhaps the aged Simeon, the devout Anna, and other saints who died before or during our Lord's ministry—who would be recognized by surviving relatives, and who, being known, would prove the best witnesses of Christ's power, and put to flight all mere conjecture relative to the rising from the dead.

When did these saints arise? There have been two opinions: (1) That they rose when Christ died. (2) That although the graves were broken by the earthquake, the dead rose not until their Lord had arisen. The first can hardly be sustained. The text does not demand the idea. It simply states that "the graves were opened." Here we may place a full stop, and then continue without pause beyond that of a comma: "And many of the bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city and appeared unto many." We think the text plainly teaches the fact that they did not rise until after Christ had risen. We remember also that he was to be "the first-born from among the dead," which seems necessarily to preclude the idea that they arose first. Again, it may be asked: If they arose at Christ's death and went into the city and appeared unto many, how was it that Mary Magdalene and the apostles were so surprised at the Savior's resurrection? Surely, if these saints had appeared to them previous to the first day of the week, those who visited Christ's tomb very early in the morning would not have been so startled at the tidings of the angel, as they manifestly were.

For what purpose did these saints at that time arise? From the statement that "they went into the city and appeared unto many," we may judge that they received from their risen Lord a special command to do so—not to return to their wonted duties—but to show themselves to some to whom the Lord directed them. Believing, as we think we do scripturally, that they had in death been in a state of total unconsciousness, they could have had no disclosures to make concerning the (so-called) spirit-world. One thing alone apparently could they do, and that was to furnish a visible attestation of the resurrection of Christ. Certainly it would confirm the faith of his disciples in his ability to fulfill his promises, and prove that he had conquered death—that he had by his resurrection struck the final blow at the empire of our foe "who had the power of death." The sisters of Bethany would have evidence that their Lord was indeed the "Resurrection and the Life."

What became of them? Did they ascend with our Lord? or did they go back to the grave again, to sleep in unconsciousness until the morning of the resurrection, after having fulfilled their mission? But was the showing of themselves to many their mission? Was their corroborative testimony to his own resurrection required? Did not all his disciples see HIM? And was not that sight sufficient? Was not the special purpose of their rising, after all, that they should arise with their Lord into the place where Enoch and Elijah were? The Scriptures represent Christ ascending into the heavens as a conqueror, re-entering his dominions laden with spoil, and leading with him a "multitude of captives" whom he has delivered. "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men." Ps. 68: 18. Paul quotes this language of the psalmist: "He led captivity captive," or a multitude of captives. He came into the world "to preach deliverance to the captives, to set at liberty them that were bound." Luke 4: 18. Did his resurrection, as being the pledge of his having finished his mission, fulfill the prophecy of the psalmist and the attestation of the apostle? Or did these many who arose, at his resurrection, ascend with him as the trophies of his power, and thus fulfill the scriptures?

It would seem fitting that Christ should be escorted into the commencement of his glory be a band of followers whom he had ransomed from the power of the grave. It was fitting that Simeon, and saints of his class, who had been waiting for his coming, and who were ready to "depart," should be permitted to "depart," not to the slumber of centuries, but to be with Christ. Many with Simeon were waiting for "the consolation" of Israel. It would be an interesting question to determine, whether they were not looking for such a change at the Savior's first advent as we are now waiting for at the Savior's second advent; and whether Simeon did not use the word "depart" much in the same sense as Paul did when he desired to be loosed from this earthly house of his tabernacle and clothed upon with the new body. Phil. 1: 23. II Cor. 5: 2.

The silence of Paul in reference to these, in the 15th chapter of 1st Corinthians, wherein he seems to make no exception to the dominion of death till the first resurrection, has led us in times past to hold the opinion that these many did go back to their graves, until the coming hour of deliverance for Christ's saints; but further consideration leads to the thought that they did ascend with Christ; and indeed, although they were permitted to appear unto many, and to confirm their faith in Christ, the chief purpose of their coming forth from their graves, which must have been in incorruptible and immortal bodies, was to accompany the Redeemer on his ascension into the "holy place in the heavens." These honored ones had a voice of consolation for those to whom they appeared, in proving the veracity and power of their Redeemer, and they give the same testimony to us. Their resurrection assures us that those who had died in the faith before the work of atonement was accomplished, were also interested in his death. Their resurrection also affords evidence that he who was crucified had the power to raise the dead, and that he shall, whether we wake or sleep, change our vile bodies that they may be "fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Exeter, England.

MISQUOTATIONS.

BY E. P. WOODWARD.

All writings suffer more or less from careless or malicious quotation. But of all books or documents thus treated, the Bible has undoubtedly suffered the most. Friends and foes, Christians and infidels, alike show their indifference to the exact language of Scripture. Sometimes this makes no difference: frequently it entirely changes the meaning. "Verbal inspiration" may or may not be true; but when we appeal to an authority so broad and sweeping in its claims, or when we employ its language to illustrate our own ideas, we are bound, in simple justice, to quote carefully and accurately *the words themselves.*

A Spiritualist paper once published an article, in which the appearance of Elijah, at the Transfiguration, was cited to prove the consciousness of man after death; the remark being made that Elijah had *died* hundreds of years previously. Being reminded that the Bible recorded the *translation*, not the *death* of Elijah, the writer answered that "it made no difference, anyway." But it did make a great difference. If the Bible tells the truth, Elijah did not die, and therefore his appearance on earth is no argument for the consciousness of the dead. If the Bible does not tell the truth, then we know nothing certainly about the matter whatever, and the case cannot be used as proof either way.

Though all cases of misquotation have not this importance, yet, remembering that all we have of the Bible is "the words" we find in it, Christians ought themselves to practice, and insist on the same practice in others—*exactness of quotation.*

In furtherance of this idea, we shall from time to time, under the head of "Misquotations," refer to such errors, hoping thereby to elevate the standard of accuracy among students of the Bible.

We are personally acquainted with one editor who never passes by a quotation from the Bible, either in his own writings or in the articles of his contributors, without a careful comparison with the passage quoted, unless he is absolutely *certain* that no mistake has been made. His example might well be followed by many writers. One example of "misquotation" may be given at this time:

"*Clothed in his right mind.*" These words were lately applied to a reformed drunkard. At the best they convey an idea confused and inaccurate. They are found in Mark 5: 15, and in Luke 8: 35, and refer to the man possessed of a legion of demons, as he appeared after his cure. The exact words are, "Clothed, *and* in his right mind;" which, taken with the statement of Luke that he "*wore no clothes*," gives a very different, and a much more correct idea of the matter.

WHEN we hear of the Hindoos and Indians perforating the soft part of their nose for the insertion of trinkets, we pity them in their barbarity and want of civilization. But where is the difference, so far as civilization is the question, between a woman within the bounds of what is called civilization, who perforates the soft part of the ear to insert a trinket, or an Indian or Hindoo who perforates the soft part of her nose? One is just as much a manifestation of barbarism as the other.

REVISED TRANSLATION.

Genesis 1: 1-14.

BY INEB LAMB, A. B.

Thus the heavens and the earth were finished, even all musters. And with [the beginning of] the seventh day Elohim ended his work which he had made; and he rested on the seventh day from all his work which he had made. And Elohim blessed the seventh day, and sanctified it, because that in it he had rested from all his work which Elohim created to make.

These are the generations of the heavens and the earth when they were created, in the day that Jehovah Elohim ordained earth and heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for Jehovah Elohim had not caused it to rain upon the earth, and [there was] not a man to till the ground; but a mist went up from the earth, and watered the whole face of the ground. And Jehovah Elohim formed man [of] dust from the ground, and breathed in his nostrils the breath of life, and the man became with respect to an animal living.

And Jehovah Elohim planted a garden in Eden eastward, and put there the man which he had formed. And Jehovah Elohim made to grow out of the ground every tree that is pleasant to the sight and good for food; both the tree of life in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted and became into four heads. The name of the first is Pison, that which compasseth the whole land of Havilah, where [there is] gold. And the gold of that land is good. There [is] bdellium and the onyx-stone. And the name of the second river is Gihon, the same that compasseth the whole land of Cush. And the name of the third river is Hiddekel, that goeth eastward to Assyria. And the fourth river [is] Euphrates.

ELECTION.

It is deeply interesting to the spiritual mind to mark how sedulously the Spirit of God, in Rom. 9th, and indeed throughout all Scripture, quarrels against the *horrid* inference which the human mind draws from the doctrine of God's election. When he speaks of "vessels of wrath," he simply says, "fitted for destruction." He does not say that God "fitted" them. Whereas, on the other hand, when he refers to the "vessels of mercy," they are those "whom *he had* before prepared unto glory." This is most marked now by turning to Matt. 25: 34-41. We will find another striking and beautiful instance of the samething, when the King, addressing those on his right hand, says: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But when he addresses those on his left, he says: "Depart from me, ye cursed." He does not say cursed of my Father. And, further, he says, "into everlasting fire, prepared," not for you, but "for the devil and his angels." In a word, then, it is plain that God has "prepared a kingdom" of glory, and "vessels of mercy" to inherit that kingdom, but he has not prepared "everlasting fire" for men, but for the devil and his angels;" nor has he fitted the "vessel of wrath," but they have fitted themselves. Thus the "word of God" guards against reprobation as clearly as it establishes election.

CLOSE QUESTIONS.

Your *tempers*—how are they? Do you become impatient under trial? fretful when chided or crossed? angry, revengeful, when injured? vain, when flattered? proud, when prospered? complaining, when chastened? unbelieving, when seemingly forsaken? unkind, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indulgence, of honor or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature! Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of grace. —*Bishop Foster.*

THE BIBLE BANNER.

A. A. PHELPS, A. M., Editor.

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VINELAND, N. J.

LESSONS OF THE OLD YEAR.

Again we stand on the threshold of a new year. Another cycle is completed, another way-mark in our life is past, another tick of the great Clock of Eternity, which measures off the ages, is heard. As we thus stand, hesitant for a moment ere we go forward into the new year, we naturally look back to see what may be the lessons of the year now past, to see what we may carry over from the old year into the new, to make our path brighter, our way easier, and our lives more Christ-like. If we look at the record honestly and without flinching, we may learn much that shall be of use to us all.

1. We may learn of the *uncertainty of human life.* Most, if not all of us, look upon life as though it were unending. Man still bears the marks of that crown of life which he lost when he fell, and too many, from these marks, have deluded themselves with the hope that it is not lost—only hidden. And so he who was intended for immortality, but who has so utterly lost it, spends the poor, saved fragments of this lost life, as though the glorious treasure were still intact. But these fleeting years ought to dissipate such dreams by their own record of solemn facts. We are all one year older, and may doubtless feel the added weight of age; while thousands who entered with us on this year, with no thought of death in all their plans, are now slumbering in silence, soon to be forgotten.

2. We may learn of the *vanity of earthly hopes.* How many plans and purposes of goodness and greatness have been thwarted by the developements of the past year! The good times which men were expecting are not here, but hard and uncertain ones in their stead. Men hoped for peace, but the elements of strife seem more active than ever, only waiting opportunity to break through all restraint, and pile up communities and States in ruin. Our own personal hopes have been disappointed—some in one way, some in another—and useless tears have flowed at the grave of broken plans and blighted prospects.

3. We may learn something of *the swiftness of time.* It was but as yesterday when the year lay ahead of us. There was plenty of time in it to accomplish even more than we had planned. But now we stand at its close, and the time therein has been all too short for our needs. We have found each hour too short for its demands. Each day has had too few hours, and each month too few days. Now it is all past, and there is no recall.

4. We may learn much of *human weakness.* The record of the year is the history of plans brought to naught through lack of power to control circumstances, and turn aside unseen forces. We have felt secure in our strength, but greater strength than ours has given us defeat for victory. We may thus learn of our unworthiness and need of help. We commenced the year with high purposes and firm resolves; but the thousand little things we have met in our unguarded moments, have made sad work with them all; and thus, instead of great things, we have only the paltry little to remember, as our labor for the year.

5. We may thereby learn how *God is independent of human help.* Our purposes have changed—his are still the same. Our plans have failed—his have been a perfect success. Our time was too short—he has needed to make no haste. Our weakness has been our defeat—the hidden resources of his power are still untouched. Friends have failed us, and hindered our work—friends or foes alike have been powerless to turn him from his way, or cause a final defeat. In short, we may see that, now as ever, he worketh all things after the counsel of his own will.

6. We may have a glimpse of the *vastness of eternity.* One little year, with its labors, its troubles, its tears, its waiting! How much to endure, how hard to shape aright! But multiply it a thousand fold, till we who now live are forgotten, and then it may truly be said of Him, "One day is with the Lord as a thousand years, and a thousand years as one day." "A thousand years in thy sight are but as yesterday when it is past—*as a watch in the night.*" Our life, though this year become a hundred, is as a vapor in the morning sun; but when the heavens grow old, are rolled together as a scroll, and are folded up as a garment, still we may reverently say: "Thou art the same, and thy years shall not fail." Yet a little while, and whatever of change and vicissitude now lie in the future, shall all be in the past; but then, as now, God alone will stand in the *changeless present,* himself unchanged, "the same yesterday, to-day, and forever."

7. Here we have a sure ground of *hope and confidence.* Amid the shifting scenes of life, not knowing what may come next, upon this one fact—the immutability of God's character, purposes and promises—we may build without fear of failure. So long as this foundation is sure, we may laugh at the tempests that sport with worldly hopes. We may not only *hope,* but have great *certainty* of the coming future. The sure promises of this unchangeable God become solid rock for our feet. Through all he is able to clear our way, until we come into the blissful possession of eternal salvation.

8. And still we may find no less strong *incentives to individual effort.* Whatever may be God's power to act independently of man, he has not chosen so to do: and the expiring year may well be a warning to work while it is yet day, "for the night cometh when no man can work." And so, heeding well these lessons, as the New Year beckons us on to the Unknown, we shall gird up our loins for the strife, in humility and meekness; laying aside mere personal, selfish ambition; jealously guarding our time, yet never unduly hastening the work which the Eternal One has put in our hands; depending for success not on our own efforts, but on the blessing of God himself; counting little on earthly hopes, but much on those above; conscious of our own weakness, and rejoicing in his strength. Standing thus in the light of the boundless Future, we shall work wherever our lot may be cast, *knowing* that he whom we serve will first of all secure the consummation of his own purposes, and finally save and glorify those who have been his willing servants here.

E. W.

ONLY CHRISTIANS.

John Wesley was once troubled in regard to the relation of the various sects to future happiness or punishment. A dream one night transported him in his uncertain wanderings to the gates of hell.

"Are there any Roman Catholics here?" asked thoughtful Wesley.

"Yes," was the reply.

"Any Presbyterians?"

"Yes," again was the answer.

"Any Congregationalists?"

"Yes."

"Any Methodists?" by way of a clincher, asked the pious Wesley.

"Yes!" to his great indignation was answered.

In the mystic ways of dreams, a sudden transition—and he stood before the gates of heaven. Improving his opportunity, he again inquired:

"Are there any Roman Catholics here?"

"No," was replied.

"Any Presbyterians?"

"No."

"Any Congregationalists?"

"No."

"Any Methodists?"

"No."

"Well, then," he asked, lost in wonder, "who are they inside?"

"*Christians!*" was the jubilant answer.

We have read and heard the above, or some similar story, a good many times; sometimes John Wesley, and sometimes George Whitefield being the person figuring in the account. But there is one thing that puzzles us, and that is, why don't these persons who speak such pointed parables *act accordingly,* and drop their own sectarian names and usages, and be forever done with them? All agree that sectarianism is a bad thing, and then nearly all go on and practice it just as they did before. Why not either quit preaching union to get souls converted, or else quit practicing sectarianism to divide and destroy them after they are converted? We all know that revivals are born of union in *Christ,* while sectarianism puts weapons into the hands of every foe to destroy the flock of God, and crushes the very life of Christ in the hearts of those that love him.

On this point, the editor of *The Christian* very justly remarks:

In proportion as the spirit of Christ prevails, the spirit of sectarian strife subsides; and the nearer Christians approach to God, the closer they come to each other. And instead of sacrificing principles for union, men are often enabled to diffuse every truthful principle that they cherish more widely than ever before. God wills the union of all his children; Satan wills their separation. Christ prays that they may all be one; human leaders seek to divide and scatter and destroy them. But God's will shall yet be done: Christ's prayer shall yet be answered.

"O yes, *in heaven* all Christians will be united, and all these names and forms that divide them here will be forgotten," say many good people.

But if it will be so good to have no sectarian separations in heaven, why would not the same plan work well here on earth? The Savior when he prayed for the union of his people did not ask that they might "go to heaven" to find it. He said, "I pray *not* that thou shouldst take them *out of the world,* but that thou shouldst keep them from the evil." And his prayer, "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us," was *not* that the angels beyond the stars might be convinced of Christ's Messiahship; but right here in this scene of sin, and doubt, and scoffing, and skepticism, and for this purpose: "*That the WORLD may believe that thou hast sent me.*" John 17: 21, 23. But how will "*the world*" ever know that people who are divided on earth will be united "in heaven?"

Infidelity glories in the mutual quarrels which divide and distract the church; and nothing can more clearly prove that Jesus Christ was sent of God, than the manifested fellowship and unity of his redeemed saints, brought together out of every nation, tongue, and tribe, and joined in one body with Jesus at its head—who "in times past were not a people, but now are the people of God."

THE RIGHT THING.

It has been suggested that if we really appreciate the precious truth committed to our charge, we ought to make more earnest efforts to *diffuse* it. If we are really treading upon the crumbling verge of time, and looking for the speedy coming of Christ to redeem his people and destroy his enemies, we ought to speak out our convictions and throw our mightiest energies into the glorious mission upon which we have entered. As one effective way to work, we would suggest that *each subscriber of the* BANNER *pay for one extra copy, to be sent to some minister or friend.*

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FRONT PAGE.

How do you like our *new head!* We dare not ask the same question in regard to the Biographical *Sketch* that follows. It is with some hesitancy that we consent to publish it. With the enlargement, and other improvements now made, together with the addition of two excellent names to our list of *Special Contributors,* we trust the BANNER will henceforth merit and receive a liberal patronage.

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Prophetical.

"BELIEVE THE PROPHETS"

TIME SPEEDS AWAY.

Time speeds away, away, away;
Another hour, another day,
Another month, another year,
Drops from us like the leaflet sere;
Drops like the life-blood from the heart—
The rose blooms from the cheeks depart;
The tresses from the temples fall,
The eyes grow dim and strange to all.

Time speeds away, away, away,
Like torrents in a stormy day;
It undermines the stately tower,
Uproots the tree and sweeps the flower;
It tears from our distracted breasts
The friends that loved, the friends that blest,
And leaves us weeping on the shore,
To which we can return no more.

Time speeds away, away, away;
Its wings through the sky of day,
No winds along the hills can flee
So swiftly or so smooth as he;
On fiery steeds, from stage to stage,
He bears us on from youth to age,
Then plunges in the fearful sea
Of fathomless eternity.

Time speeds away, away, away;
O sinner, turn without delay!
With rapid strides you onward go,
Down to the tomb, and future woe.
Make haste, the door will soon shut fast—
To enter darkness you'll be cast;
Then what will be your fearful state,
To hear the words, "*Too late! too late!*"

Time speeds away, away, away;
O Christian, work without delay!
The time is short, the moments fly,
The end, the end is drawing nigh,
The harvest ripe, the workers few,
A great deal must depend on you;
The Judge is standing at the door,
The angel swears, "Time is no more!"

THE SON OF MAN COMETH.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke 18:8.

The Son of man shall come! This is one of the special burdens of this parable. This is one of our special messages, whether speaking to the church or to the world; whether exhorting the saints, or warning the wicked. "He that shall come will come, and will not tarry." The scoffer may mock and say, "Where is the promise of his coming?" but he shall come. The faithless servant may say, "My Lord delayeth his coming;" but he shall come. Whether men are ready or unready, he shall come. "Behold he cometh with clouds." "Behold, the Lord cometh with ten thousand of his saints." But when he comes, what shall he find? and what shall he not find?

I. *What shall he find?* Many things which will offend—few that will please.

1. *An afflicted people.* Our Lord's parable here specially announces this. His church is likened to an injured widow, crying for redress. She is a little flock, a lily among thorns, an election, a band of pilgrims passing through a hostile territory to the kingdom.

2. *A luxurious world.* The days of Noah and of Lot are types of the days before the advent. Then all was luxury, lasciviousness, riot, ungodliness, flesh-pleasing. They were eating, drinking, marrying, and giving in marriage. The flesh was indulging itself to the full. God was forgotten. The world to come was disbelieved. Even so "in the last days perilous times shall come."

3. *A defying Antichrist.* For Antichrists fill up the whole space between his first and second coming.

4. *A groaning creation.* During all the time of his absence will creation groan. Its groans will grow louder and sadder as the advent draws nigh. He comes, in pity, to bring it deliverance; for nothing but his coming can hush its groans, or end the curse.

5. *A raging devil.* Satan walketh about, like a roaring lion, seeking whom he may devour. And he is in great wrath in the last days, because he knows that he has but a short time.

All these evils, and many connected with them, Christ will find when he comes again: for man cannot deliver himself or his world. He has tried it in vain.

II. *What he shall not find.* This is expressed in the question of our text. "Shall he find faith on the earth?" A question this which intimates how low faith shall be; how powerful and widespread unbelief—unbelief in his coming—unbelief in God. The cry will then be at its loudest, "We will not have this man to reign over us;" and also, "There is no God." And as faith shall then be low, so love shall have waxed cold. "Lovest thou me?" shall meet with but faint response, even among those who call themselves by his name. Instead of a world full of faith and love, he shall find earth one great region of enmity and defiance; and even his own church neither looking out for nor desiring his arrival.

There are many kinds of unbelief which shall then be developed; some more daring than others. We see the seeds of these vanities in the present day. There is the bold unbelief of atheism, or the more specious unbelief of pantheism, or unbelief in the Christ of God, accompanied with professed faith in God himself; unbelief in the Spirit of God; unbelief in the Word of God; unbelief in prayer; unbelief in the cross, and in the gospel of the grace of God; unbelief of many shades and forms. There shall be special unbelief in the prophetic word; disregard of the light that shineth in a dark place; contempt for the church's blessed hope. There shall be faith in *man*, but not in *God*; faith in human power and wisdom; faith in intellect and science; faith in nature;—but all this faith set in opposition to God, and setting aside his power and wisdom, his personal interference with the affairs of man. There shall be faith in the miracles of science, but none in the miracles of the Son of God. There shall be faith in the regenerative power of literature and liberal government, but none in the regenerative power of the Spirit or the energy of him whose scepter is that by which alone earth is to be governed and renewed.

ANOTHER VOICE FOR TRUTH.

Extract from a Sermon by Sarah F. Smiley.

[It is a pleasing thought that a growing number of pious persons, both within and without the different denominations of Christendom, are coming interested in the glorious truth of prophetic Scripture, that Jesus Christ is coming personally and speedily to this groaning earth. The following testimony, from one of God's devoted children and public laborers, will help to swell the proclamation, "*Behold he cometh!*"]

In proportion as a truth is neglected by the the church, it is subjected to the criticism of unbelievers and to fanaticism. My views are not fanatical; they are held by the ripest scholars of Germany and England, and by at least twenty eminent men in America. The church has in a measure lost sight of this truth of the second coming of Jesus, and it should take it up and reclaim it from reproach. Not one hour had passed from the time he had left his loving church ere a bright angel messenger came to assure those sorrowing hearts that "this same Jesus, whom ye have seen go into heaven, shall so come in like manner as ye have seen him go into heaven." This *same* Jesus! His return is the hope of the church. In the sacrament we are not only reminded of his death, but also of his coming: "Ye do shew forth the Lord's death *till he come*."

The church by neglecting this truth is as a bird with a wounded wing, and flutters to raise itself from the earth. Peter's first sermon was on the "resurrection" of Christ; his second, on his "glorious coming." In Acts we read of the "restitution of all things which God hath spoken by the mouth of all his holy prophets," and this is to be when "the times of refreshing shall come from the presence of the Lord, and he shall send Jesus."

There are two views held with regard to the second coming of Christ:—one, that he will come before the millennium; the other, after. The latter view is impossible, for we are plainly told that iniquity will abound, and this gospel of the kingdom will be preached only as a witness, and then shall the end come. This may already be sufficiently fulfilled. Jude tells us there shall be mockers in the last times, walking after their own ungodly lusts. Peter says there shall be scoffers in the last days, saying, "Where is the promise of his coming?" Seeing nothing to indicate any change, they conclude: "All things continue as they were from the beginning."

"But," says the objector, "this would hinder missionary efforts." No! it should only stimulate to greater efforts, as the time for benefiting our fellow men seems shortening. Some will believe, and some will not, to the end. Would it not be a greater discouragement to think that all the Christian effort put forth has not availed to convert the heathen nations, nor even all the Christian lands? Paul, in his first letter to the Thessalonians, says, "The Lord himself shall descend with a shout;" and thus moving them to look for his speedy return, he says in his second letter, "That day shall not come except there come a falling away first, and that man of sin be revealed," of which I told you before, who shall be consumed, not by our efforts, but "by the *brightness of his coming*."

None can know of the blessedness of this hope save those that have experienced it. I did not learn this from preaching, but from my Bible. As I studied, the light broke in upon me from the Word; and all who have experienced it tell of this same light shining into their hearts. Whom we love intensely we want to see. A pastor in Boston was visiting one of his parishioners, whose husband, absent in Europe, had sent her by each steamer beautiful presents. She was looking them over and showing them to the pastor, when a letter was brought to her. Hurriedly reading it, she threw aside the presents, saying, "He is coming himself!"

Mr. Moody wrote that on examination it has been found that at least one-fifth of the Bible is concerning the second coming of Christ. This coming is used as an incentive to duty; therefore, and wherefore, and because of this, be diligent. Peter says—"Seeing ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness." Paul exhorts us to comfort one another by his appearing: "The trumpet shall sound, and the dead in Christ shall rise first; then we which are alive and remain unto his coming shall be changed, and together with them be caught up to meet the Lord in the air. Wherefore comfort one another with these words."

Friends, how many of you comfort one another when in affliction with these words? I always use these words for consolation. Our state after death is shadowy and vague. That we shall depart and be with Christ is all we *know*; but the coming of Christ brings all the joys of heaven. Our citizenship is in heaven, from whence we look for the coming of the Lord, who shall change our vile bodies, and fashion them like his glorious body. Paul speaks of Christ's coming in all his epistles. Peter says—"Seeing that ye look for such things, be diligent." James says—"The coming of the Lord draweth nigh." John says—"Now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." "He that hath this hope in him purifieth himself."

AHASUERUS AND ARTAXERXES.

BY WM. SHELDON.

Do these scriptural names apply to one and the same man? Esther speaks of a great slaughter under Mordecai, in the twelfth year of Ahasuerus, and the claim is sometimes made that Ahasuerus is Artaxerxes, and that with this conspiracy to blot out the Jewish nation began the 2300 days of Dan. 8:14; this conspiracy and the preparation for its execution being regarded as the pushing of the Medo-Persian ram. The correctness or incorrectness of this claim may be determined by settling the question as to whether Ahasuerus is really identical with Artaxerxes. Though once supposing that they were synonomous, we now doubt it, for several good reasons: 1. The Bible never asserts that they were identical. 2. History does not agree as to who was the Ahasuerus of Esther; some historians claiming that Darius was the man, others Xerxes, and still others Artaxerxes. 3. Both Bible and historical facts militate against the claim that Artaxerxes was the Ahasuerus of Esther, for the reason that Mordecai, who figured so conspicuously in the twelfth year of Ahasuerus, was born before the beginning of the captivity of seventy years duration, which would make Mordecai too old a man in the twelfth year of Artaxerxes to take the part ascribed to him: "Now in Shushan the palace there was a certain Jew, whose name was *Mordecai*, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been *carried away from Jerusalem with the captivity* which had been carried away with Jeconiah [Margin, Jehoiachin] king of Judah, whom Nebuchadnezzar the king of Babylon had carried away." Esther 2:5, 6. In the Douay version we find an apocryphal appendage which claims that Artaxerxes was the Ahasuerus of Esther, but immediately spoils that claim by saying that Mordecai "was of the number of the captives whom Nebuchadnezzar had carried away from Jerusalem." Malcom asserts that Mordecai "was carried to Babylon with Jehoiachin, king of Judah, when he was very young." No matter how young he was when carried into captivity, he must have been too old to have performed, in the twelfth of Artaxerxes, what he performed in the twelfth of Ahasuerus, showing that Ahasuerus is not Artaxerxes. Allowing that Mordecai was but one day old when he went into captivity, let us count: He lived seventy years in captivity, six years under Cyrus, three years under Cambyses, twenty years under Darius, twenty-one years under Xerxes, and twelve years under Artaxerxes, *provided* Artaxerxes is Ahasuerus: and that would make him 132 years old. But if, as is probable, he was twenty years old when he went into captivity, he would have been 152 years old in the twelfth year of Artaxerxes. This estimate is made from Thurman's Chronology, while Usher's Chronology would make him fourteen years older, or from 146 to 166 years old. At that time, according to history, human longevity was about the same as now; and it is not easy to believe that Mordecai, at that advanced age, could have performed all that is attributed to him, and subsequently be promoted as an associate ruler with the king for a term of years. The theory, built upon the assumption that Ahasuerus is Artaxerxes, son of Xerxes is incorrect, and it may as well be brought to light at once, as to be deferred.

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WHITEFIELD, when flattered, said, "Take care of fire; I carry powder about me."

PURPOSES, like eggs, unless they are hatched into action, will run into rottenness.

Prophetical.

"SEARCH THOU THE PROPHETS."

TIME SPEEDS AWAY.

Time speeds away, away, away;
Another hour, another day,
Another month, another year,
Drops from us like the leaflet sere;
Drops like the life-blood from the heart—
The rose-blooms from the cheeks depart;
The tresses from the temples fall,
The eyes grow dim and strange to all.

Time speeds away, away, away,
Like torrents in a stormy day;
It undermines the stately tower,
It prunes the tree and sweeps the flower;
It tears from our distracted breasts
The friends that loved, the friends that blest,
And leaves us weeping on the shore,
To which we can return no more.

Time speeds away, away, away;
It wings through the sky of day,
It bounds along the hills ran free
As lightly or as smooth as he;
On fiery steeds, from stage to stage,
It bears us on from youth to age,
Then plunges in the fearful sea
Of fathomless eternity.

Time speeds away, away, away;
O Christian, turn without delay!
With rapid strides you onward go
Down to the tomb, and future woe.
Make haste, the door will soon shut fast—
In outer darkness you'll be cast;
Then what will be your fearful state,
To hear the words, "*Too late! too late!*"

Time speeds away, away, away;
O Christian, work without delay!
The time is short, the moments fly,
The end, the end is drawing nigh.
The harvest ripe, the workers few,
A great deal must depend on you;
The Judge is standing at the door,
The angel swears, "Time is no more!"

THE SON OF MAN COMETH.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke 18:8.

The Son of man shall come! This is one of the special burdens of this parable. This is one of our special messages, whether speaking to the church or to the world; whether exhorting the saints, or warning the wicked. "He that shall come will come, and will not tarry." The scoffer may mock and say, "Where is the promise of his coming?" but he shall come. The faithless servant may say, "My Lord delayeth his coming;" but he shall come. Whether men are ready or unready, he shall come. "Behold he cometh with clouds." "Behold, the Lord cometh with ten thousand of his saints." But when he comes, what shall he find? and what shall he not find?

I. *What shall he find?* Many things which will offend—few that will please.

1. *The afflicted people.* Our Lord's parable here specially announces this. His church is likened to an injured widow, crying for redress. She is a little flock, a lily among thorns, an election, a band of pilgrims passing through a hostile territory to the kingdom.

2. *The careless world.* The days of Noah and of Lot are types of the days before the advent. Then all was luxury, lasciviousness, riot, ungodliness, flesh-pleasing. They were eating, drinking, marrying, and giving in marriage. The flesh was indulging itself to the full. God was forgotten. The world to come was disbelieved. Even so "in the last days perilous times shall come."

3. *A defying Antichrist.* For Antichrists fill up the whole space between his first and second coming.

4. *A groaning creation.* During all the time of his absence will creation groan. Its groans will grow louder and sadder as the advent draws nigh. He comes, in pity, to bring it deliverance; for nothing but his coming can hush its groans, or end the curse.

5. *A raging devil.* Satan walketh about, like a roaring lion, seeking whom he may devour. And he is in great wrath in the last days, because he knows that he has but a short time.

All these evils, and many connected with them, Christ will find when he comes again: for man cannot deliver himself or his world. He has tried it in vain.

II. *What he shall not find.* This is expressed in the question of our text. "Shall he find faith on the earth?" A question this which intimates how low faith shall be; how powerful and widespread unbelief—unbelief in his coming—unbelief in God. The cry will then be at its loudest, "We will not have this man to reign over us;" and also, "There is no God." And as faith shall then be low, so love shall have waxed cold. "Lovest thou me?" shall meet with but faint response, even among those who call themselves by his name. Instead of a world full of faith and love, he shall find earth one great region of enmity and defiance; and even his own church neither looking out for nor desiring his arrival.

There are many kinds of unbelief which shall then be developed; some more daring than others. We see the seeds of these rankities in the present day. There is the bold unbelief of atheism, or the more specious unbelief of pantheism, or unbelief in the Christ of God, accompanied with professed faith in God himself; unbelief in the Spirit of God; unbelief in the Word of God; unbelief in prayer; unbelief in the cross, and in the gospel of the grace of God; unbelief of many shades and forms. There shall be special unbelief in the prophetic word; disregard of the light that shineth in a dark place; contempt for the church's blessed hope. There shall be faith in *man*, but not in *God*; faith in human power and wisdom; faith in intellect and science; faith in nature;—but all this faith set in opposition to God, and setting aside his power and wisdom, his personal interference with the affairs of man. There shall be faith in the miracles of science, but none in the miracles of the Son of God. There shall be faith in the regenerative power of literature and liberal government, but none in the regenerative power of the Spirit or the energy of him whose scepter is that by which alone earth is to be governed and renewed.

ANOTHER VOICE FOR TRUTH.

Extract from a Sermon by Sarah P. Bailey.

[It is a pleasing thought that a growing number of pious persons, both within and without the different denominations of Christendom, are coming interested in the glorious truth of prophetic Scripture, that Jesus Christ is coming personally and speedily to this groaning earth. The following testimony, from one of God's devoted children and public laborers, will help to swell the proclamation, "*Behold he cometh!*"]

In proportion as a truth is neglected by the the church, it is subjected to the criticism of unbelievers and to fanaticism. My views are not fanatical; they are held by the ripest scholars of Germany and England, and by at least twenty eminent men in America. The church has in a measure lost sight of this truth of the second coming of Jesus, and it should take it up and reclaim it from reproach. Not one hour had passed from the time he had left his loving church ere a bright angel messenger came to assure those sorrowing hearts that "this same Jesus, whom ye have seen go into heaven, shall so come in like manner as ye have seen him go into heaven." This *same* Jesus! His return is the hope of the church. In the sacrament we are not only reminded of his death, but also of his coming: "Ye do shew forth the Lord's death *till he come*."

The church by neglecting this truth is as a bird with a wounded wing, and flutters to raise itself from the earth. Peter's first sermon was on the "resurrection" of Christ; his second, on his "glorious coming." In Acts we read of the "restitution of all things which God hath spoken by the mouth of all his holy prophets," and this is to be when "the times of refreshing shall come from the presence of the Lord, and he shall send Jesus."

There are two views held with regard to the second coming of Christ;—one, that he will come before the millennium; the other, after. The latter view is impossible, for we are plainly told that iniquity will abound, and this gospel of the kingdom will be preached only as a witness, and then shall the end come. This may already be sufficiently fulfilled. Jude tells us there shall be mockers in the last times, walking after their own ungodly lusts. Peter says there shall be scoffers in the last days, saying, "Where is the promise of his coming?" Seeing nothing to indicate any change, they conclude: "All things continue as they were from the beginning."

"But," says the objector, "this would hinder missionary efforts." No! it should only stimulate to greater efforts, as the time for benefiting our fellow men seems shortening. Some will believe, and some will not, to the end. Would it not be a greater discouragement to think that all the Christian effort put forth has not availed to convert the heathen nations, nor even all the Christian lands? Paul, in his first letter to the Thessalonians, says, "The Lord himself shall descend with a shout;" and thus moving them to look for his speedy return, he says in his second letter, "That day shall not come except there come a falling away first, and that man of sin be revealed," of which I told you *before*, who shall be consumed, not by our efforts, but "by the *brightness of his coming*."

None can know of the blessedness of this hope save those that have experienced it. I did not learn this from preaching, but from my Bible. As I studied, the light broke in upon me from the Word; and all who have experienced it tell of this same light shining into their hearts. Whom we love intensely we want to see. A pastor in Boston was visiting one of his parishioners, whose husband, absent in Europe, had sent her by each steamer beautiful presents. She was looking them over and showing them to the pastor, when a letter was brought to her. Hurriedly reading it, she threw aside the presents, saying, "He is coming himself!"

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Friends, how many of you comfort one another when in affliction with these words? I always use these words for consolation. Our state after death is shadowy and vague. That we shall depart and be with Christ is all we *know*; but the coming of Christ brings all the joys of heaven. Our citizenship is in heaven, from whence we look for the coming of the Lord, who shall change our vile bodies, and fashion them like his glorious body. Paul speaks of Christ's coming in all his epistles. Peter says—"Seeing that ye look for such things, be diligent." James says—"The coming of the Lord draweth nigh." John says—"Now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." "He that hath this hope in him purifieth himself."

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Extract from a Sermon by Sarah F. Smiley.

(It is a pleasing thought that a growing number of pious persons, both within and without the different denominations of Christendom, are coming interested in the glorious truth of prophetic Scripture, that Jesus Christ is coming personally and speedily to this groaning earth. The following testimony, from one of God's devoted children and public laborers, will help to swell the proclamation, "*Behold he cometh!*")

In proportion as a truth is neglected by the the church, it is subjected to the criticism of unbelievers and to fanaticism. My views are not fanatical; they are held by the ripest scholars of Germany and England, and by at least twenty eminent men in America. The church has in a measure lost sight of this truth of the second coming of Jesus, and it should take it up and reclaim it from reproach. Not one hour had passed from the time he had left his loving church ere a bright angel messenger came to assure those sorrowing hearts that "this same Jesus, whom ye have seen go into heaven, shall so come in like manner as ye have seen him go into heaven." This *same* Jesus! His return is the hope of the church. In the sacrament we are not only reminded of his death, but also of his coming: "Ye do shew forth the Lord's death *till he come*."

The church by neglecting this truth is as a bird with a wounded wing, and flutters to raise itself from the earth. Peter's first sermon was on the "resurrection" of Christ; his second, on his "glorious coming." In Acts we read of the "restitution of all things which God hath spoken by the mouth of all his holy prophets," and this is to be when "the times of refreshing shall come from the presence of the Lord, and he shall send Jesus."

There are two views held with regard to the second coming of Christ:—one, that he will come before the millennium; the other, after. The latter view is impossible, for we are plainly told that iniquity will abound, and this gospel of the kingdom will be preached only as a witness, and then shall the end come. This may already be sufficiently fulfilled. Jude tells us there shall be mockers in the last times, walking after their own ungodly lusts. Peter says there shall be scoffers in the last days, saying, "Where is the promise of his coming?" Seeing nothing to indicate any change, they conclude: "All things continue as they were from the beginning."

"But," says the objector, "this would hinder missionary efforts." No! it should only stimulate to greater efforts, as the time for benefiting our fellow men seems shortening. Some will believe, and some will not, to the end. Would it not be a greater discouragement to think that all the Christian effort put forth has not availed to convert the heathen nations, nor even all the Christian lands? Paul, in his first letter to the Thessalonians, says, "The Lord himself shall descend with a shout;" and thus moving them to look for his speedy return, he says in his second letter, "That day shall not come except there come a falling away first, and that man of sin be revealed," of which I told you before, who shall be consumed, not by our efforts, but "by the *brightness of his coming*."

None can know of the blessedness of this hope save those that have experienced it. I did not learn this from preaching, but from my Bible. As I studied, the light broke in upon me from the Word; and all who have experienced it tell of this same light shining into their hearts. Whom we love intensely we want to see. A pastor in Boston was visiting one of his parishioners, whose husband, absent in Europe, had sent her by each steamer beautiful presents. She was looking them over and showing them to the pastor, when a letter was brought to her. Hurriedly reading it, she threw aside the presents, saying, "He is coming himself!"

Mr. Moody wrote that on examination it has been found that at least one-fifth of the Bible is concerning the second coming of Christ. This coming is used as an incentive to duty; therefore, and wherefore, and because of this, be diligent. Peter says—"Seeing ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness." Paul exhorts us to comfort one another by his appearing: "The trumpet shall sound, and the dead in Christ shall rise first; then we which are alive and remain unto his coming shall be changed, and together with them be caught up to meet the Lord in the air. Wherefore comfort one another with these words."

Friends, how many of you comfort one another when in affliction with these words? I always use these words for consolation. Our state after death is shadowy and vague. That we shall depart and be with Christ is all we *know*; but the coming of Christ brings all the joys of heaven. Our citizenship is in heaven, from whence we look for the coming of the Lord, who shall change our vile bodies, and fashion them like his glorious body. Paul speaks of Christ's coming in all his epistles. Peter says—"Seeing that ye look for such things, be diligent." James says—"The coming of the Lord draweth nigh." John says—"Now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." "He that hath this hope in him purifieth himself."

AHASUERUS AND ARTAXERXES.

BY WM. SHELDON.

Do these scriptural names apply to one and the same man? Esther speaks of a great slaughter under Mordecai, in the twelfth year of Ahasuerus, and the claim is sometimes made that Ahasuerus is Artaxerxes, and that with this conspiracy to blot out the Jewish nation began the 2300 days of Dan. 8: 14; this conspiracy and the preparation for its execution being regarded as the pushing of the Medo-Persian ram. The correctness or incorrectness of this claim may be determined by settling the question as to whether Ahasuerus is really identical with Artaxerxes. Though once supposing that they were synonomous, we now doubt it, for several good reasons: 1. The Bible never asserts that they were identical. 2. History does not agree as to who was the Ahasuerus of Esther; some historians claiming that Darius was the man, others Xerxes, and still others Artaxerxes. 3. Both Bible and historical facts militate against the claim that Artaxerxes was the Ahasuerus of Esther, for the reason that Mordecai, who figured so conspicuously in the twelfth year of Ahasuerus, was born before the beginning of the captivity of seventy years duration, which would make Mordecai too old a man in the twelfth year of Artaxerxes to take the part ascribed to him: "Now in Shushan the palace there was a certain Jew, whose name was *Mordecai*, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been *carried away from Jerusalem with the captivity* which had been carried away with Jeconiah [Margin, Jehoiachin] king of Judah, whom Nebuchadnezzar the king of Babylon had carried away." Esther 2: 5, 6. In the Douay version we find an apocryphal appendage which claims that Artaxerxes was the Ahasuerus of Esther, but immediately spoils that claim by saying that Mordecai "was of the number of the captives whom Nebuchadnezzar had carried away from Jerusalem." Malcom asserts that Mordecai "was carried to Babylon with Jehoiachin, king of Judah, when he was very young." No matter how young he was when carried into captivity, he must have been too old to have performed, in the twelfth of Artaxerxes, what he performed in the twelfth of Ahasuerus, showing that Ahasuerus is not Artaxerxes. Allowing that Mordecai was but one day old when he went into captivity, let us count: He lived seventy years in captivity, six years under Cyrus, three years under Cambyses, twenty years under Darius, twenty-one years under Xerxes, and twelve years under Artaxerxes, *provided* Artaxerxes is Ahasuerus: and that would make him 132 years old. But if, as is probable, he was twenty years old when he went into captivity, he would have been 152 years old in the twelfth year of Artaxerxes. This estimate is made from Thurman's Chronology, while Usher's Chronology would make him fourteen years older, or from 146 to 166 years old. At that time, according to history, human longevity was about the same as now; and it is not easy to believe that Mordecai, at that advanced age, could have performed all that is attributed to him, and subsequently be promoted as an associate ruler with the king for a term of years. The theory, built upon the assumption that Ahasuerus is Artaxerxes, son of Xerxes is incorrect, and it may as well be brought to light at once, as to be deferred.

WHO WAS AHASUERUS?

As the 12th year of Ahasuerus was during the lifetime of Mordecai, who was born previous to the captivity; and as the 12th year of Artaxerxes, son of Xerxes, *could not be within his lifetime*, unless he lived to be from 132 to 152 years old, being then eligible to the second office in the kingdom; it follows that *this* Artaxerxes cannot be the Ahasuerus of Esther. Who, then, was this Ahasuerus? The probabilities point to *another* Artaxerxes *who lived in the lifetime of Mordecai*, and whose 12th year came when Mordecai was between 72 and 92 years of age, two years after the 70 years captivity ended; and *this* Artaxerxes was called "Ahasuerus Artaxerxes;" and the mistake has been made by overlooking the fact that there was an Artaxerxes who reigned *before* that Artaxerxes who was the son of Xerxes—even *fifty years* before; while Mordecai was a man of the right age to act the part assigned him in the Bible. By confounding the two Artaxerxes, the error has been made, by various repeaters of history, in claiming that Xerxes' son was the Artaxerxes called by the name of Ahasuerus.

In Thurman's "table of fixed dates," he thus refers to the death of Darius Hystaspes: "Who died in the 12th year of Ahasuerus, B. C. 486, which was the beginning of his reign over Babylon." Again he says: "After the death of Cyrus, Ahasuerus was called Artaxerxes." As Josephus expressly affirms that Darius Hystaspes reigned over 127 provinces, this Ahasuerus, whose twelfth year succeeded the death of Darius, must have reigned over the same number, being an associate king in the Persian Empire.

So the probabilities seem to point to *this* "Ahasuerus Artaxerxes," instead of another Artaxerxes who lived fifty years later, as the husband of Esther, and the friend of Mordecai; and this position does not involve the inconsistency of supposing that Mordecai lived to such an enormous age. Other arguments are at hand, but this will suffice for the present. The slaughter under Mordecai, therefore, or Haman's conspiracy, cannot be located under the Artaxerxes that reigned after Xerxes; nor can that scheme constitute the pushing of the ram, or mark the beginning of the 2300 days. Clearer light is shining on this measurement. The end is near, but let us argue it from sound premises.

Brodhead, Wis.

CONSCIOUSNESS of unbelief is a sign of actual faith. Infidels are never troubled with unbelief. Dead men never feel cold. Frozen feet never ache. And a soul given up to ungodliness, and bound hand and foot in sin, has no trouble with unbelief. It is only when faith shoots its first illuminated ray into the darkened heart that the baleful presence of unbelief is made manifest. It is only when the troubled soul can say, "I do believe," that it starts back at the abyss of doubt which that first gleam of faith discloses, and exclaims, "Help thou my unbelief!"

MANY who have escaped the rocks of gross sin have perished in the sands of self-righteousness.

WHITEFIELD, when flattered, said, "Take care of fire; I carry powder about me."

PURPOSES, like eggs, unless they are hatched into action, will run into rottenness.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

REFINING FIRE.

"Tribulation worketh patience." Rom. 5: 3.

Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtle fragrancy.
Wouldst thou its secret strength unbind?
Crush it, and thou shalt perfume find.
Sweet as Arabia's spicy wind.

In this dull stone, so poor, and bare
Of shape or luster, patient care
Will find for thee a jewel rare:
But first must skillful hands essay,
With file and flint, to clear away
The film which hides its fire from day.

This leaf! this stone! *It is thy heart;*
It must be crushed by pain and smart—
It must be cleansed by sorrow's art,
Ere it will shine a jewel meet
To lay before thy dear Lord's feet!

THE MISSION OF SUFFERING.

TO A PASTOR IN TRYING CIRCUMSTANCES.

BY A. P. J.

My Dear Brother:—You feel surprised at the peculiar trials through which you are passing, because, after consecrating all to the Lord and devoting yourself entirely to his service, you expected to be provided for so as to be exempted from need.

Do you remember that Paul suffered need, after he was fully consecrated? But he "took pleasure in necessities," because his spiritual strength could not be made perfect without it. II Cor. 12: 9, 10. You say you have consecrated all; that may be, and your sanctification may be complete; but there is a state in advance of it—the state of crucifixion; and when the Lord designs to bring us into it, he permits everything else to go against us until the process of crucifixion is completed. If, then, you are passing into this state, you need not expect answers to prayer for relief as usual, for you will have to hang upon the cross until the death of self is consummated.

You say you let your wants be known to God alone, and that you are in doubt whether you are altogether right in so doing. My opinion is, (drawn from experience,) that he will relieve you sooner if you depend upon him alone; and if you are not relieved, (provided you are in a right position before him,) he does not intend you shall be: and if so, your application to others will either be futile, or, if successful, will not prove a blessing. Because this peculiar discipline is for the mortification of self, and, consequently, any nourishment which it may derive from the granting of your prayers, would only prolong the painful process of your self-death. You no doubt thought that the disciplinary state had been completed when you came into an unreserved consecration; but Paul, after this, suffered "persecutions, reproaches, necessities, distresses, and infirmities," and this for an express purpose; that "the power of Christ might more fully rest upon him," and that his spiritual strength might be made perfect in these trials. You see that these trials were not only consequent upon his religious position towards an ungodly world, but were for his own benefit. This is very remarkable, and we may learn a valuable lesson from it; for if these trials were necessary for Paul, ought we to be surprised or cast down if ours are still continued?

I repeat it again, that when God designs to bring a soul into a state of crucifixion, he lets everything go against it until the process is completed. Friends are allowed to become cold, or offended without a cause, and we are sometimes suffered to lose confidence in them without a cause—from our having formed too high an opinion of them, and their not having come up to it, or some other trivial reason, which we do not perceive to be trivial, but which has all the self-tormenting power of reality for the time. This is a terrible process, when seemingly causeless trials arise all around us, without our power to prevent, escape, or control them; when motives are misunderstood, actions misrepresented, and our best intentions and works are maligned, while trials are pressing thickly around us, and we receive no relief in the way of response to prayer. You ask, What are we to do? I answer: we should never return hard words, or unkind treatment, but in imitation of him, who, "when he was reviled, reviled not again," "commit our souls unto him in well doing, as unto a faithful Creator." And remember that unto this very suffering (not returning reviling for reviling) we are called; and the single reason given for our call to this suffering is, "*because Christ suffered for us, leaving us an example that we should follow in his steps.*" Though he were a Son, yet learned he obedience by the things which he suffered, for it pleased God to make the Captain of our salvation *perfect through sufferings*." "And being made perfect, he became the author of eternal salvation unto all them that obey him." Ought we to refuse to learn obedience by the same discipline? Or should the disciple expect to be "above his Lord, or the servant above his master?" It is in reference to this very suffering that it is said, "every one that is perfect shall be as his master." Hence we hear Peter praying: "After that ye have suffered awhile, the Lord make you perfect." Would Peter have prayed that they might suffer, if he had not understood how needful it was for their perfection? And in the same sense the apostle James said: "Behold we count them happy which endure." "For *after that we have been tried*, we shall receive a crown of life"—not before.

Examine the following texts together, and see if they do not teach this important fact: that if we have a partnership in his glory, we must also have a partnership in his sufferings. For we are "joint heirs with Christ, if so be that we suffer with him, *that we may also* be glorified together." "If we *suffer*, we shall also *reign* with him." Rom. 8: 17; II Tim. 2: 12; I Pet. 1: 22; Luke 6: 40; I Pet. 4: 1, 2, 12, 13, 14, 19; I Pet. 5: 10; Jas. 1: 12; Jas. 5: 10, 11; Heb. 5: 8, 9; Heb. 2: 10. We may conclude that we are perfect enough to do without this suffering, long before we are. We may be much more perfect than we once were, but yet not as Paul was when he suffered "reproaches, infirmities, necessities, distresses, and persecutions, that the power of Christ might more fully rest upon him."

You say, if you had done anything to deserve such suffering, you could understand, and be more reconciled to it. Ah, my brother, have you yet to learn that it is for "well doing" that Christians must suffer? "For it is better if the will of God be so, that ye suffer for well doing; for Christ also suffered the just for the unjust." "For what glory is it, if, when ye be buffeted for your *faults*, ye shall take it patiently? But if, when ye *do well* and suffer for it, ye take it patiently, this is acceptable with God; for this is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully." "And if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, *neither be troubled*." "But rejoice inasmuch as ye are partakers of Christ's suffering, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you." "But let none of you suffer as an evil-doer." I Pet. 3: 14–18; I Pet. 2: 19, 20; I Pet. 4: 12–15.

Suffering for well-doing is *the only way we can* suffer for Christ. When we suffer for faults, we are surely not suffering for him. Neither are we suffering for him, strictly speaking, when we are suffering for purgation, that we may be "made meet [fit] to be partakers of the inheritance of the saints in light;" for that is for our own benefit. But Christ's sufferings *were all for others*: and for this disinterested, unselfish "suffering," he was "*crowned with glory*." And this is the only kind of suffering which will enable us to partake of his glory. "Think it not strange concerning the fiery trial which is to try you." "For if ye be without chastisement, of which all are partakers, ye are not sons. But if ye endure chastening, God dealeth with you as sons: for what son is he whom his father chasteneth not?" "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." I Pet. 4: 12; Heb. 12: 3-11. We see here we are only sons if we "endure chastening as sons." That is, as the Son of God endured—loving and forgiving his enemies while heaping the most unmerited insults upon him, and subjecting him to the most appalling sufferings.

When he enjoins us to suffer as sons, he certainly does not mean the sons of men, for they could furnish no better examples than ourselves. It is when we endure chastisement like his Son, that we become sons. We must have the likeness of sons to be sons. Therefore, when it is said, "When he was reviled, he reviled not again"—it is also said to us, "Render not evil for evil, nor railing for railing; but contrariwise blessing, knowing that ye are hereunto called, that ye should inherit a blessing." I Pet. 2: 23; I Pet. 3: 9. This is unmistakable language—we are "called" to this very kind of suffering, "that we might inherit a like blessing."

Do we not in the light of these texts understand fully why the apostle said, "Behold we count them happy which endure?" You are now enjoying this very happiness. Do you realize it?—and that these very trials lead to the inheritance of that blessing? "Then rejoice, and be exceeding glad when men shall revile and persecute you, and say all manner of evil against you falsely, for great is your reward." Are you not rather exceeding sad, when they have said only a few things against you? But you see the Savior commands you to rejoice in this very trial. Should you not obey him who said, "Ye are my friends if ye do whatsoever I command you?" John 15: 14.

The prolongation of your trials after you have been purged from your own will, and brought into a state of meek resignation, shows that God designs to make you a pattern sufferer. There is only one thing more that you need in addition to willing suffering: *you must have grace to rejoice even while in the midst of trial.* Until we are purified from sin, we cannot be in a state of permanent rejoicing; but after this, suffering can have but little power to disturb our peace; and we can be hopeful and happy under the most extreme forms of trial. It would scarcely be worth while to spend a word in proof of a proposition so self-evident, if it were not for the general disposition to cavil at anything that looks toward a cross-bearing position, or an increase in holiness, and consequent decrease in things most pleasing to the natural man, as self-indulgence, self-sparing, self-petting, and selfish possessions. So long as we talk of the common routine of external duties, even though they may involve self-denial and labor, we are borne with. But speak of entire self-renunciation—of "presenting" our "bodies a living sacrifice, holy and acceptable to God," which the apostle declares to be "our reasonable service," and immediately there is an evident repugnance, and we are met with the query, "Who does it?" As if, because no one does it, no one is required to do it. We frequently hear the remark from earnest souls seeking a guide to lead to a higher walk "Where will we go to find a pattern? We look all around, and can find none." Does not this prove the low state of religion—the dearth of grace?

SELF-ANNIHILATION.

There is scarce any one who desires to serve God, but does so for selfish reasons; we expect gain and not loss, consolation and not suffering, riches and not poverty, increase and not diminution. But the whole interior work is of an opposite character: to be lost, sacrificed, made less than nothing, and despoiled of an excessive delight, even in the gifts of God, that we may be forced to cling to him alone.

We are like a patient eagerly desiring returning health, who feels his own pulse forty times a day, and requires his physician to prescribe frequent doses of various remedies, and to give him a daily assurance that he is getting better. Such is almost the only use we make of our spiritual conductors. We travel in a little round of every-day virtues, never gathering sufficient courage to pass generously beyond it, and our guides, like the doctor, flatter, console, encourage, strengthen our selfish sensitiveness, and administer pleasant remedies, to the effects of which we soon become insensible.

The moment we find ourselves deprived of the *delights* of grace—that milk for babes—we are at once in despair; a manifest proof that we were looking to the means, instead of to the end, and solely for selfish gratification.

Privations are *meat* for men: by them the soul is rendered hardy, is separated from self, and offered in a pure sacrifice to God. But we give up all, the moment they commence. We cannot but think that everything is going to ruin, when, in fact, the foundations are just beginning to be solidly laid. Nothing would give us more delight than that God should do all his pleasure with us, provided it should always be to magnify and perfect us in our own eyes. But if we are not willing to be destroyed and annihilated, we shall never become that *whole burnt offering*, which is entirely consumed in the blaze of God's love.—*Fenelon.*

A poor in high station is like a man on the top of a high mountain—everything appears small to him, and he appears small to everybody.

REPENTANCE.

BY J. W. THOMSS.

"Repentance toward God."—Acts 20: 21.

Repentance not *away* from God, but *toward* God. Consciousness of guilt causes man to escape, if possible, the Divine presence. True repentance brings him back to acknowledge his guilt. When Adam had sinned, he tried to hide himself amid the trees of the garden, but the Lord saw him and called him forth to give an account of himself. It is the same with us to-day. When we have gone astray from the right path, and are conscious that we have transgressed the commandment of our heavenly Father, we feel a shrinking from his presence, a reluctance to meet him in prayer, a disposition to hide and get away where our guilt will not be exposed. This is a wrong way and a vain attempt. We cannot hide from God. We may escape the notice of our fellow men, and sometimes get beyond their reach, but we cannot escape the all-searching glance of Him whose eyes are in every place, nor elude the grasp of Him who holdeth the universe in his hand. The right way is to *come directly to God and ask his forgiveness.* There are many who repent, but they repent in the wrong way. They are sorry, but still they wander further and further from home. True repentance *turns a person around* and sets his face "toward" his Father.

The history of the prodigal son illustrates true repentance. He went far away from home into a foreign land, and there spent his substance in riotous living with proud and gay companions. As long as his money lasted he had plenty of associates, and a splendid time in sinful pleasures. After a while there came a money-panic. Business was dull, the fields did not yield their crops, and there was a famine in the land. He began to be in want. Times looked exceedingly dark. He tried to get employment, but could not. By and by he went and joined himself to a citizen of that country, who sent him into his fields to feed swine. This must have been very humiliating, but it was this or nothing. Starvation stared him in the face. "He fain would have filled his belly with the husks which the swine did eat, and no man gave unto him." Friendless and alone, ragged and almost starved, he sat down and wept. O how glad he would have been to see his good old mother, or his gray-headed father! He thought of home, but he had been such a wild, wicked boy, that he feared he would not be received. He knew not that his dear old father still loved him, and was watching for his return. At length he came to himself, and said: "How many hired servants of my father have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father." Slowly across the fields he comes, with bowed head, and a sorrowful heart. Ah, there is no pride about him now. He has learned a few excellent lessons in deep affliction, and is willing now to be even a servant, if his father will only accept him as such. But look yonder! I see his father going to meet him. When the returning one was "yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him." They weep together. O what a meeting is this! The son begins to tell his story: "Father, I have sinned"—the father stops him. "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. Bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

Sinner, you are the prodigal. God is your Father. He loves you still. You have wandered far away. Stop now. Arise and go home. Your Father is looking out for your return. He has eyes of mercy, feet of mercy, hands of mercy, lips of mercy. He will meet you on the way. Repent—repent—repent. Confess your sins. Do not starve in a foreign land. Get out of this desert of sin, and go home. Heaven will be glad at your return.

JESUS.—"All the food of the soul is dry, if it be not mingled with this oil; is insipid, if it be not preserved with this salt. If you write, I have no relish unless I there read of Jesus; if you dispute or confer, I have no relish unless in them I hear the name of Jesus."—*Bernard.*

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The Bible Defender XX p. 6 –

THE BIBLE BANNER

"LIFT UP A STANDARD for the PEOPLE"

"THY KINGDOM COME: THY WILL BE DONE!"

HOLY SEARCH THE SCRIPTURES. BIBLE. GOD IS LOVE.

THE BIBLE, OUR ONLY CREED: CHRISTIAN CHARACTER, OUR ONLY TEST OF FELLOWSHIP.

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OBJECT AND SCOPE.

The BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the [illegible] of Christ, the Signs of the Times, [illegible] Resurrection of the Dead, [illegible] demption of Earth, and [illegible] Kingdom [illegible] It [illegible] all the [illegible] and to promote a type of [illegible] feet of the coming Judgment.

ALL OF GRACE.

All that I *was*—my sin, my guilt,
My death—was all my own;
All that *am* I owe to thee,
My gracious God, alone.

The evil of my former state
Was mine, and only mine;
The good in which I now rejoice
Is thine, and only thine.

The darkness of my former state,
The bondage, all was mine;
The light of life in which I walk,
The liberty, is thine.

Thy grace first made me feel my sin,
And taught me to believe;
Then, in believing, peace I found,
And now I live, I live.

All that I am, e'en here on earth,
All that I hope to be,
When Jesus comes and glory dawns,
I owe it, Lord, to thee.

SKETCH OF THE EDITOR'S LIFE.

[PUBLISHED BY REQUEST.]

A. A. Phelps was born in Monterey, N. Y., Feb. 28, 1836. His parents were poor, and his childhood was interwoven with toil and privation. His mother died when he was thirteen years of age, and he went out into a world of strangers and of sin, to brave its storms all alone. Having promised his dying mother that he would seek the Lord and lead a Christian life, he set about the matter with an honest and earnest heart. At the age of fourteen he felt a satisfactory assurance that he was a child of God. He was baptized on the third day of August, 1851, and was received into the Methodist Episcopal Church, at Lawrenceville, Pa.

The conviction soon fastened upon him that he must preach the gospel. The thought of assuming such solemn responsibilities almost overwhelmed him. But when he decided to respond to the call, the contemplation of this life-work supplied a mighty motive for earnest activity in seeking the necessary preparation. His constantly increasing desire for knowledge led to very studious habits, and he spent all his earnings in acquiring an education. Advancing through various stages of student-life in the Public School, the Academy, and the Seminary, he entered Genesee

College in 18[illegible], and graduated in the regular course, June 21, 1860.

Meanwhile he was not an idler in the Master's vineyard. When he was sixteen he commenced holding meetings, and soon gained the distinguished title of "boy preacher." On the 10th of December, 1853, when seventeen years old, he was formally licensed to preach. While in school, in addition to his regular studies and frequent sermons, he performed no small amount of literary labor in the way of writing for different papers and periodicals. Besides being assistant editor of two papers, during the last year of his course he wrote the Biography of Mrs. Fanny L. Bartlett—a woman of eminent piety—making a book of 300 pages.

Religiously, he was of the radical type. He saw enough of empty forms to make him feel the importance of striking for a spiritual religion. Early in life he took his stand against a superficial, policy-working piety, and committed himself on the side of plainness and purity. These views and feelings had something to do in adjusting his subsequent church relations.

He was married on the day of his graduation, and entered upon the life of an itinerant minister. The troubles that had been brewing in the M. E. Church for years, in some sections of the country, and especially within the bounds of Genesee Conference, were just then culminating. Antagonistic elements were at work, and a square issue was inevitable. On the one hand, Fashion, Formalism, Festivals, Freemasonry, Pro-slavery, and Worldly-policy, were sapping the very lifeblood of the Church that was professedly raised up "to spread scriptural holiness over the land." On the other hand, there was a large minority who still loved the simplicity of the gospel, and were willing to make any sacrifice for the promotion of earnest Christianity. He narrowly watched the measures adopted by the majority for crushing out the very elements that once made the Methodists "a peculiar people, zealous of good works."

When persecution waxed hot and drove several of the more earnest preachers from the Conference, and hundreds of the best members from the Churches, it became a serious question what those proscribed brethren ought, under the circumstances, to do. Suffice it to say that in August, 1860, a goodly number of scattered saints came together and organized the Free Methodist Church. The subject of this sketch was secretary of that organizing convention. Having cast in his lot with those whom he regarded as "persecuted for righteousness' sake," he acted as secretary of their largest Annual Conference during the eight years of his connection with them.

It was a great satisfaction to feel that what little influence he had was thrown upon the side of an uncompromising Christianity. He formed the acquaintance of a large number of devoted Christians, whom he still regards with tender feelings. But the time came when the dearest ties must be sundered. To make the trial doubly severe, he must go out under the imputation of having become a *heretic*, an *infidel*, and a *hopeless apostate from the faith!*

Several years before this painful culmination, he had promised himself a re-examination of the doctrine of *immortality*. Carefully and prayerfully he pursued the investigation, anxious to know the exact truth of the Bible, before whose authority he bowed in deepest reverence. The fear of imbibing dangerous error made him very careful in weighing evidence, and very slow in arriving at new conclusions. He read the ablest works he could find on both sides of the question, diligently comparing the arguments with the Bible. He also published an extended series of "Notes, Queries, and Objections," bearing on the state of the dead and the doom of the ungodly, to see how formidable an array of evidence could be presented on the side of popular theology.

In August, 1867, while stationed in the city of Lockport, N. Y., he received and accepted an invitation to preach for the Adventist brethren in Rochester, for two evenings. He enjoyed much liberty in meeting this engagement, but the act stirred up no small breeze among his Methodist brethren, and he began to be strongly suspected of *heresy*. He was closely catechised at the ensuing Conference, but his character passed and he was appointed to Rochester, N. Y.

The ensuing year was a laborious one. In addition to his regular pastoral work, he spent considerable time in editorial work on *The Free Methodist*—a paper with which he was officially connected. Nor did he abandon the investigation which he had commenced, although repeatedly urged to do so by his friends. As he was gradually outgrowing sectarianism, he frequently attended the meetings of those who were especially interested in the Lord's coming, and on one occasion he joined them in the communion service.

Another Annual Conference at length arrived, and his case was the subject of much discussion, in the course of which the following resolution was offered and passed:

"*Resolved*, That the course pursued by A. A. Phelps, in fraternizing and communing with a sect called Adventists, who deny the natural immortality of the soul, is condemned by this Conference."

He had no disposition to complain of this resolution, for it was the expression of honest convictions. But it served to indicate the path of duty, as he could not conscientiously cramp himself into the narrow limits prescribed for him. Therefore, in good faith and good feeling, he presented the following paper of withdrawal:

TO THE GENESEE ANNUAL CONFERENCE OF THE FREE METHODIST CHURCH.

Dear Brethren:—Since I espoused the cause of Christ, I have endeavored to maintain my integrity as an earnest, consistent Christian. [illegible] M. E. Church, and eight years in the Free Methodist itinerancy. In both Christian knowledge and Christian experience, I trust I have not remained *in statu quo*. I have an ardent love for truth, liberty, and goodness, wherever I find them. Much of the bigotry of other days has been replaced in my heart by that gospel charity which "rejoices not in iniquity but rejoices in the *truth*," by whomsoever promulgated. Since all cannot see exactly alike, I believe Christians ought to incorporate in their platform as much liberty as we find in the words of an ancient writer: *In necessariis, unitas; in non necessariis, libertas; in omnibus, caritas.* ("In essentials, unity; in non-essentials, liberty; in all things, charity.") An application of this rule would banish from the Churches that narrowness which cramps the conscience and divides the Christian world into so many partisan cliques and clans. Much of the mischief doubtless results from the substitution of human creeds for the New Testament of our Lord Jesus Christ. Tradition is often largely interwoven with those creeds, and too much stress is laid upon a perfect agreement in *doctrine*, as a condition of church membership. I believe that Christian *experience, character, and conduct*, should constitute the test of membership in any ecclesiastical organization. The *Church* belongs to *Christ*; and *every Bible Christian has a right to a place within her pale.* Head religion will do to make bigots, but it takes heart religion to make Christians. "*If thy heart be as* mine, give me thy *hand*."

A careful and prayerful study of the Scriptures has led me to these conclusions:

1. *Men will be judged, before they are rewarded or punished.*

2. *Jesus Christ will come the second time before men are judged.*

3. *"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."*

The discrepancy between the views herein expressed and those entertained by the Free Methodist Church, and the unwillingness you feel to have anything said in the direction above indicated, suggest the propriety of my withdrawing from your connection. It should also be stated, as an additional reason for taking this step, that there are several things in the polity and administration of the Free Methodist Church which I cannot fully endorse.

In taking my peaceful departure, let me say that there are some principles and many persons connected with your movement, for which I entertain a profound respect. I shall still advocate those principles and love those brethren with whom I have stood shoulder to shoulder in fighting a common foe. Should you ever invite me to occupy your pulpits, there is nothing in my views or feelings that would cause me to refuse. Should any of you, on the contrary, feel it your duty to treat me coolly and suspiciously, and to cripple my influence with the poisoned arrows of slander, I shall try to love

you still, and pray that God will "not lay this sin to your charge."

I go out, "not knowing whither I go." I have no definite plans for the future. I mean to *be* good and *do* good, according to my ability, and the opening of a kind Providence. *Eternal life* is the blissful goal for which I am running. As God has graciously saved me from the spirit of sectarianism, I desire to be recognized hereafter simply as a CHRISTIAN. May I share, with you, the fadeless glories of Immortality, when all the saints get home! "Finally, brethren, farewell!"

When the denominational ties were fairly severed, his former brethren seemed to feel sacredly bound to close their pulpits against him, and to treat him "as a heathen and a publican." But the Lord set before him "an open door which no man could shut." Invitations to preach began to pour in from various States, and he soon found himself traveling a much larger circuit than ever before! It has since been his privilege to preach the gospel in about twenty different States, to churches of various denominations, and to congregations of no sectarian name.

At the time of his withdrawal, his mind was not fully settled on the great doctrinal points under consideration. He was not quite clear how much ground was legitimately covered by the simple propositions which he announced to his Conference. It was about six months before the last fog-bank was dissipated by the light of heavenly truth. On the 17th of March, 1869, he made the following entry:

"The chains are severed at last. The clearing-up shower descended a few days ago, while on my knees pleading with God for light. I am fully convinced that the devil and all his works will yet be *destroyed*; and the universe of God, so terribly marred by sin, will rise up out of the smoke and ruin, free from every element opposed to purity and love. O, enrapturing thought! Transporting prospect! Glorious consummation! Eternal triumph! The plan of redemption will yet be a grand success. Millions of redeemed ones will be crowned as trophies of amazing grace; and all who would not come into the glorious plan will be accounted useless rubbish, and cleared out of the way by the raging fires which God will kindle in the day of the sinner's doom! *Praise God for being such a God!* Praise him for devising such a wondrous scheme of recovering mercy! The Bible possesses new charms. Harmony is restored. The last spot is removed from the shining face of the sun. Hallelujah! I shall henceforth be a happier man.

Nearly six years have now elapsed since he walked out upon an independent platform, taking the Bible for his creed and the world for his parish. He has had time to review his course and to take a sober "second thought." His present testimony is, that all the emoluments of the world could not tempt him back into the traditional, creed-bound theology of other years. He has had plenty of work to keep him from rusting, and plenty of trials to keep him from self-exaltation. Conscious of his own unworthiness, he casts himself in utter helplessness at the feet of Jesus, desiring to be covered all over with his blood and righteousness! He also craves the pity and prayers of all the saints of God, that he may have grace to labor and suffer on, till his heavenly Master shall bring the promised reward.

During the last four years he has been conducting editor of the BIBLE BANNER. Six months ago he assumed the entire responsibility of the paper, and has since devoted to it more time and energy than ever. That the paper is improving on his hands, is the verdict of many who have volunteered their cheering testimony. It is his purpose to infuse still more mental vigor and moral power, and to make it generally so bright and beautiful, so sound and sensible, so pithy and practical, that all who take it will desire to become life-subscribers, and will gladly lend their energies to give it a wider field of usefulness.

SUPPOSE A CASE.—Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and you should ask him what he was up to, and he should reply: "Why, I am trying to remove the frost; but as fast as I get it off one square it comes on another." Would you not say, "Why, man, let your windows alone, and kindle your fire, and the frost will soon come off." And have you not seen people who try to break off their bad habits, one after another, without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love for God and men, kindled at the altar of prayer, burn in their hearts, and bad habits will soon melt away.—*School-day Visitor.*

DOCTRINAL errors lead to practical ones.

Doctrinal.

PROVE ALL THINGS.

THE BIBLE A SUFFICIENT CREED.

BY T. W. S.

How delightful it would be, if all men believed the Bible to be a sufficient creed, and that all other creeds were useless and vain. We could never see the necessity of human creeds and confessions of faith. We ask those who hold to these things, why they have them. They tell us it is best to have the doctrines necessary to be believed, selected from the Scriptures and arranged in systematic order. We may infer from this that all other doctrines, not contained in the creed, are not worthy of our faith. To our mind, those who make creeds, and those who hold to them, virtually discard all other Scripture than what is found in the creed. When they say, "These things you are to believe"—"these are the doctrines which demand your approval and reception," do they not plainly intimate that contrary or opposite doctrines are false, even if they should be plainly taught in the Word of God?

They say that the doctrines found in the creed are *taken from the Bible*. But why should that be done? They can neither do or receive harm by remaining *in* the Bible. Why not leave them in God's Word? Ought we not to infer that these creed-makers and supporters are afraid that the "common" people might imbibe *error*, if they were permitted to "search the Scriptures" in order to find the things they must believe?

One reason often given in defense of the creed is, that it is necessary to have a certain set of articles of faith in order to bind the church together—to prevent dissension. Well, does it keep them united? Does it prevent dissension and division? Has a creed kept our Methodist brethren united? Nay, for we see seven or eight branches of that sect. Does a creed keep the Presbyterians together? We think not, for there are six or more divisions in that denomination. And so of the Baptists and various others.

It is not expedient to examine the origin of creeds—how and when made, etc. One thing is evident; they are a human invention. They were made as a substitute for the Bible. How kind these gentlemen were to select all the essential doctrines for us, so that we need not have to read that "dull" book through in order to find the truths we are to receive? Why, we might receive the *errors* in the Bible as well as the *truths*, if we were permitted to read for ourselves! Not only does the presence of creeds in the church imply the insufficiency of the Bible, as a rule of faith and practice, but also that man has power to make a rule that will accomplish the purposes for which the Bible was designed, at least *some* of the purposes. It implies that man can do what God has failed to do. It implies that man can establish a basis or bond of union superior to that presented by the Ruler of the universe.

But is the Bible a sufficient creed? Need we any other? We desire to know the nature, character, and purposes of God;—what can teach us? *The Bible.* We desire to know of the nature, character, mission, and work of the Son of God;—what alone can inform us? *The Bible.* We want to know of the Holy Spirit's nature and work. We want information relative to the creation of the world; of man; of his fall; of its results; of the plan of redemption; of man's future destiny; of the resurrection; of the kingdom of Christ; of immortality;—what can satisfy us? *The Bible only.*

Then away with the creeds! Away with these humbugs and substitutes! Away with men's *constructions* of the word, and give us *the word itself!* Let the opinions of fallible man give place to the unvarnished utterances of the infallible God. Traditional tinkering has too long been tolerated, and earnest, scriptural investigation has too generally been neglected. Now let this old Book have the honor it has earned, and receive the study it demands. It comes with the garments of light and the voice of authority. It speaks plainly, loudly, and specifically. It is a repository of doctrine, prophecy, and practical precepts. It glows with promises to the good, and gleams with warnings to the bad. *The Bible is a sufficient Creed.*

IS it not strange that a little silver dust should blind our eyes, and divert them from beholding Him who is altogether lovely?

IGNORANCE THE MOTHER OF ARROGANCE.

BY J. H. WHITMORE.

"Knowledge puffeth up." "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." PAUL.

All human knowledge is limited. There is nothing of which we know everything. All our knowledge is based upon the laws of Agreement and Difference. There are no separate things in nature. Everything is connected or related with some other thing. Every effect must have had a cause, and every consequent must have had an antecedent.

The saying of the apostle, then, is not an extravagant one. He who thinks he knows anything, so that he can pronounce absolutely upon it in all its relations, knows nothing yet as he ought to know it. Take the commonest objects in nature—grasses, flowers, fruits, and the like: they are in their essence and relations far beyond the ken of the proudest philosopher. He who could tell everything about a single blade of grass, would be the most learned man in the world. To know *everything* about that blade of grass, one would have to know its history, its genesis, its chemistry, the cause or causes which produced it, the force or forces which sustained it, the laws of its growth, with their relations to other causes, forces, laws, etc., *ad infinitum.* In short, to know everything about a single blade of grass or any other object in nature, would require a knowledge of the entire constitution of nature. In other words, it would require a knowledge of the infinite. We know things phenomenally, as they present themselves to our senses, but we know nothing of the essence of things. No man can, without arrogance, assert that matter and spirit are antagonistic to each other, for he knows nothing of the essence of either. Matter may be spirit, and spirit may be matter, for aught he knows.

We often hear it said that the less a man knows the more he thinks he knows. A wider range of vision and of thought reveals larger worlds and broadens and deepens one's comprehension. Very ignorant men are often the most confident, arrogant, and dogmatic.

Pope's celebrated lines, aimed at the sciolists and smatterers of his day, are well known and often quoted:

> A little learning is a dangerous thing;
> Drink deep, or taste not the Pierian Spring;
> For shallow draughts intoxicate the brain,
> While drinking largely sobers us again.

La Place, the greatest mathematician of Europe, on his death bed, said: "That which we know, is little; that which we know not, is immense." These are words of wisdom and of truth. Ignorant men, swelling with pride and self-conceit, often say: "I know all about it."—"You can't tell me anything about it."—"I have the truth—I know I have the truth." There is good authority for saying there is more hope of a fool than of such self-conceited ignoramuses. A patent attorney in Washington told me that more than twenty men had at different times applied to him for aid in perfecting and patenting their schemes for *perpetual motion!*

There are men, ignorant of the history of their own country, who yet with arrogance and perfect confidence will decide questions connected with and dependent upon universal history. It is really refreshing to hear a well educated man say: "I don't know who or what are meant by the two witnesses of Revelation."—"I do not know when the world will come an end."—"I am not sure that I understand the subject of the millennium."—"I am not competent to express a valuable opinion as to the age of man on the earth."—"I am not able to limit the capacities of matter."

"Knowledge puffeth up, but love edifieth." As we are imperfect, so is our knowledge imperfect; as we are finite, so is our capacity finite. Lavoisier was a great chemist; but he was great only relatively to others who knew less. Of the real constitution of things he knew little or nothing. Audubon was a great ornithologist; Cuvier, a great naturalist; Bacon, a great philosopher; Newton, a great mathematician; Herschel, a great astronomer; Lyell, a great geologist. But these men were only great relatively. They really knew but little, compared to one who should know everything about their respective studies, and the best of all was, they *knew* that they knew but little.

NO man's case is so hopeless as his who will not learn from his own experience nor from the experience of others. The best way for us all is to acknowledge our ignorance of the final and the absolute, and then be teachable, modest, and sensible.

Washington, D. C.

IS IT SO?

BY MILES GRANT.

"Christ's truth will shake the errors of Spiritualism, Materialism, Annihilation, Soul-sleeping, and Destructionism, from its fingers, and then live on in glorious beauty. The philosophy of Jesus Christ is correct, and he brought life and immortality to light through the gospel."—*Herald of Gospel Liberty.*

We fully believe the sentiment in the last sentence; and we find the way Christ brought "life and immortality to light," was by a resurrection of the *dead.* He demonstrated his power to raise the dead to life in the case of Lazarus, the widow's son, and others. Jesus said, "*Lazarus is dead.*" If he was immortal he could not have died, for that which is immortal can *never* die. If Lazarus was alive when Jesus said he was "dead," then his statement could not be true. Shall we believe Jesus, or a theology that contradicts him? It is impossible to harmonize the two, and believe both.

Again, Jesus says: "Broad is the road that leadeth to *destruction.*" How can a course of life lead to what will never happen? If there be no destruction, then it cannot be true that a certain course of conduct will lead to it.

What is destruction? Mr. Webster says: "*Destruction consists in the annihilation of the form of any thing; that form of parts which constitutes it what it is.*" When the "*form* of a thing" no longer exists, that object is *ended.* As David says of the wicked, they are "no more;" or as the prophet says, "they are *extinct*;" and again, they "shall be as though they had not been." Malachi says, "All the proud, yea, all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Where will they be then? Jesus says, "As the tares are gathered and burnt, so shall it be in the end of this world."

When tares are gathered and burnt, where are they? Are they still living and growing? No one would venture to advocate an idea so absurd. Why, then, say the wicked will not be destroyed, when the Lord declares they shall be. Why dispute him on this point more than any other? He says "they shall be destroyed without *remedy.*" Then it follows that they can never be delivered from that destruction; hence it follows that their punishment consits in "everlasting" or eternal "destruction." They are never restored to life after they die "the *second death*;" for if they were to have life again, then they would not be "destroyed without *remedy.*" We think no truth is more plainly taught in the Bible than that all the wicked will be destroyed totally and for ever; in other words, they will come to a *perpetual end*, and exist "no more" as conscious beings. As certain as this is true, then man is not immortal in this life, but sleeps, as the Bible declares, between death and the resurrection.

Truly, "Christ's truth will shake the errors of Spiritualism;" also the noted lie of Satan, that man has inherent immortality, on which Spiritualism rests. And the same word proves that man is *entirely mortal*, and dependent on the resurrection of the dead for future life. If he dies, he can never live again, if the dead rise not. Let us believe the *Lord*, if it proves every man a liar, and spoils all human creeds. It requires some courage to stand up for the truth of the Bible in these days of fables; but he who does, receives a blessing that affords a rich compensation for bearing the cross. The battle is waxing hot on this subject; let us stand firm, immovable, and the Lord will be our supporter. We shall be called "infidels," "heretics," etc., but never mind; that does not make us so. The martyrs were called singular names, and treated much worse than we are, besides losing their lives in defense of the truth.

Dear brethren, do not waver now. We are too near home to be faint-hearted, or to be dismayed at the sight of the Lord's enemies. "Put on the whole armor of God." Consecrate all to him, and all will be well. The faithful will soon be gathered to their blessed home in the paradise of God. Let us all be there to help sing the song of redeeming love.

SOME people pluck a section of God's eternity out of His hands, and then groan with the burden. If they pray at all, they practically pray for this: "Give us this day our daily bread, and to-morrow, and next day, and day after, and next year, and fifty years to come; and, lest thou shouldst forget it, or neglect to answer us, we have undertaken to look after the matter ourselves."—*Dr. Holland.*

RESURRECTED SAINTS.

Exposition of Matt. 27: 52, 53.

BY E. B. TICKETT.

The page of sacred history from which this passage of divine truth is taken is full of importance, and is connected with transactions that occurred in "the place which is called Calvary"—wherein we are reminded of sufferings which were there endured, of *wonders* which were there exhibited, and of *triumphs* which were there achieved.

The *sufferings* were by the Son of God, to the extent of an ignominious and cruel death, by the agency of Jewish malice, Roman ignorance, and Satanic power; and all by "the determinate counsel and foreknowledge of God" for the purpose of redeeming lost humanity and opening the kingdom of Christ to all believers.

There were *triumphs* there acheived, for Justice and Mercy both triumphed. Justice sheathed his sword, the blood of Jesus made full atonement, and the otherwise impassable gulf was bridged by the new and living way.

There were also *wonders* exhibited. The established laws of nature were violated. There was darkness over all the land from the 6th to the 9th hour—a darkness which Tiberius marked at Rome, which, as Dionysius writes to Polycarp, "was over Egypt," and concerning which Ptolemy the astronomer was so astonished that he said: "Either nature suffers, or the God of nature suffers." The veil of the *temple* was rent, evidently by divine power, indicating that now there was an end of the Levitical liturgy, and a way of access opened for all men to the throne of grace. There was also a great *earthquake*, and as a consequence, doubtless, "the graves were opened." Then follows the event recorded in the passage under review—the most interesting of all the wonders which accompanied the crucifixion of our Lord.

How an imagination might suggest some cause for the darkness, and refer the earthquake to a natural coincidence, of which the rent veil was the result, as also the opening of the graves. But the resurrection of the dead? No earthquake could rouse *them*. At most it could but open the prison-chambers of the dead—it could not unbind the bands with which the dead were swathed, nor give the watchword, "Loose them and let them go." Resurrection is *God's* work, and his

"*Many bodies of the saints arose.*" Three questions here invite reply: *When* did they arise? For what *purpose* were they resurrected? What *became* of them afterwards? Before another question is suggested—*Who* arose? Let us meet this first—who of Christ's saints arose? Many of Christ's enemies lay there. Herod, whose character is written in blood in the annals of Bethlehem—the traitors also, and many of his bitterest foes—surely none of these arose—over them death still held dominion. The designation, "saints," marks the character of those who came up from among the dead, although it says nothing of the parties.

Some have thought the *Patriarchs* arose, as likely to be highly favored; but we have reason to think that, with few exceptions, they died and were buried outside of Palestine. Some have thought the *Prophets*, who predicted Christ's coming, birth, life, death, and resurrection, and having for the most part sealed their testimony with their blood, should first participate in the fruits of his death and resurrection.

If, however, the saints of former times were raised, it seems improbable that *David*—so eminent a type of Christ—should not have been of the number; but we know, from the discourse of Peter on the day of Pentecost, that David has not yet ascended, and that the sepulchre of that holy man was with them at that day. (By the way, this is a strong argument against the popular theory, that the spirits of the departed saints are now in heaven, and in favor of the more scriptural theory that none will be there until the resurrection, with the exception of Enoch and Elijah, perhaps Moses, and these also who now came out of their graves, if indeed they did at that time ascend with Christ. David, however, clearly did not.)

May we suggest that these saints who arose were individuals who had seen the Lord, and had believed on him—perhaps the aged Simeon, the devout Anna, and other saints who died before or during our Lord's ministry—who would be recognized by surviving relatives, and who, being known, would prove the best witnesses of Christ's power, and put to flight all mere conjecture relative to the rising from the dead.

When did these saints arise? There have been two opinions: (1) That they rose when Christ died. (2) That although the graves were broken by the earthquake, the dead rose not until their Lord had arisen. The first can hardly be sustained. The text does not demand the idea. It simply states that "the graves were opened." Here we may place a full stop, and then continue without pause beyond that of a comma: "And many of the bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city and appeared unto many." We think the text plainly teaches the fact that they did not rise until after Christ had risen. We remember also that he was to be "the first-born from among the dead," which seems necessarily to preclude the idea that they arose first. Again, it may be asked: If they arose at Christ's death and went into the city and appeared unto many, how was it that Mary Magdalene and the apostles were so surprised at the Savior's resurrection? Surely, if these saints had appeared to them previous to the first day of the week, those who visited Christ's tomb very early in the morning would not have been so startled at the tidings of the angel, as they manifestly were.

For what purpose did these saints at that time arise? From the statement that "they went into the city and appeared unto many," we may judge that they received from their risen Lord a special command to do so—not to return to their wonted duties—but to show themselves to some to whom the Lord directed them. Believing, as we think we do scripturally, that they had in death been in a state of total unconsciousness, they could have had no disclosures to make concerning the (so-called) spirit-world. One thing alone apparently could they do, and that was to furnish a visible attestation of the resurrection of Christ. Certainly it would confirm the faith of his disciples in his ability to fulfill his promises, and prove that he had conquered death—that he had by his resurrection struck the final blow at the empire of our foe "who had the power of death." The sisters of Bethany would have evidence that their Lord was indeed the "Resurrection and the Life."

What became of them? Did they ascend with our Lord? or did they go back to the grave again, to sleep in unconsciousness until the morning of the resurrection, after having fulfilled their mission? But was the showing of themselves to many their mission? Was their corroborative testimony to his own resurrection required? Did not all his disciples see HIM? And was not that sight sufficient? Was not the special purpose of their rising, after all, that they should arise with their Lord into the place where Enoch and Elijah were? The Scriptures represent Christ ascending into the heavens as a conqueror, re-entering his dominions laden with spoil, and leading with him a "multitude of captives" whom he has delivered. "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men." Ps. 68: 18. Paul quotes this language of the psalmist: "He led captivity captive," or a multitude of captives. He came into the world "to preach deliverance to the captives, to set at liberty them that were bound." Luke 4: 18. Did his resurrection, as being the pledge of his having finished his mission, fulfill the prophecy of the psalmist and the attestation of the apostle? Or did these many who arose, at his resurrection, ascend with him as the trophies of his power, and thus fulfill the scriptures?

It would seem fitting that Christ should be escorted into the commencement of his glory be a band of followers whom he had ransomed from the power of the grave. It was fitting that Simeon, and saints of his class, who had been waiting for his coming, and who were ready to "depart," should be permitted to "depart," not to the slumber of centuries, but to be with Christ. Many with Simeon were waiting for "the consolation" of Israel. It would be an interesting question to determine, whether they were not looking for such a change at the Savior's first advent as we are now waiting for at the Savior's second advent; and whether Simeon did not use the word "depart" much in the same sense as Paul did when he desired to be loosed from this earthly house of his tabernacle and clothed upon with the new body. Phil. 1: 23. II Cor. 5: 2.

The silence of Paul in reference to these, in the 15th chapter of 1st Corinthians, wherein he seems to make no exception to the dominion of death till the first resurrection, has led us in times past to hold the opinion that these many did go back to their graves, until the coming hour of deliverance for Christ's saints; but further consideration leads to the thought that they did ascend with Christ; and indeed, although they were permitted to appear unto many, and to confirm their faith in Christ, the chief purpose of their coming forth from their graves, which must have been in incorruptible and immortal bodies, was to accompany the Redeemer on his ascension into the "holy place in the heavens." These honored ones had a voice of consolation for those to whom they appeared, in proving the veracity and power of their Redeemer, and they give the same testimony to us. Their resurrection assures us that those who had died in the faith before the work of atonement was accomplished, were also interested in his death. Their resurrection also affords evidence that he who was crucified had the power to raise the dead, and that he shall, whether we wake or sleep, change our vile bodies that they may be "fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Exeter, England.

MISQUOTATIONS.

BY E. P. WOODWARD.

All writings suffer more or less from careless or malicious quotation. But of all books or documents thus treated, the Bible has undoubtedly suffered the most. Friends and foes, Christians and infidels, alike show their indifference to the exact language of Scripture. Sometimes this makes no difference; frequently it entirely changes the meaning. "Verbal inspiration" may or may not be true; but when we appeal to an authority so broad and sweeping in its claims, or when we employ its language to illustrate our own ideas, we are bound, in simple justice, to quote carefully and accurately *the words themselves*.

A Spiritualist paper once published an article, in which the appearance of Elijah, at the Transfiguration, was cited to prove the consciousness of man after death; the remark being made that Elijah had *died* hundreds of years previously. Being reminded that the Bible recorded the *translation*, not the *death* of Elijah, the writer answered that "it made no difference, anyway." But it did make a great difference. If the Bible tells the truth, Elijah did not die, and therefore his appearance on earth is no argument for the consciousness of the dead. If the Bible does not tell the truth, then we know nothing certainly about the matter whatever, and the case cannot be used as proof either way.

Though all cases of misquotation have not this importance, yet, remembering that all we have of the Bible is "the words" we find in it, Christians ought themselves to practice, and insist on the same practice in others—*exactness of quotation*.

In furtherance of this idea, we shall from time to time, under the head of "Misquotations," refer to such errors, hoping thereby to elevate the standard of accuracy among students of the Bible.

We are personally acquainted with one editor who never passes by a quotation from the Bible, either in his own writings or in the articles of his contributors, without a careful comparison with the passage quoted, unless he is absolutely *certain* that no mistake has been made. His example might well be followed by many writers. One example of "misquotation" may be given at this time:

"*Clothed in his right mind.*" These words were lately applied to a reformed drunkard. At the best they convey an idea confused and inaccurate. They are found in Mark 5: 15, and in Luke 8: 35, and refer to the man possessed of a legion of demons, as he appeared after his cure. The exact words are, "Clothed, *and* in his right mind;" which, taken with the statement of Luke that he "*wore no clothes*," gives a very different, and a much more correct idea of the matter.

WHEN we hear of the Hindoos and Indians perforating the soft part of their nose for the insertion of trinkets, we pity them in their barbarity and want of civilization. But where is the difference, so far as civilization is the question, between a woman within the bounds of what is called civilization, who perforates the soft part of the ear to insert a trinket, or an Indian or Hindoo who perforates the soft part of her nose? One is just as much a manifestation of barbarism as the other.

REVISED TRANSLATION.

Genesis 1: 1-14.

BY INER LAMB, A. B.

Thus the heavens and the earth were finished, even all musters. And with [the beginning of] the seventh day Elohim ended his work which he had made; and he rested on the seventh day from all his work which he had made. And Elohim blessed the seventh day, and sanctified it, because that in it he had rested from all his work which Elohim created to make.

These are the generations of the heavens and the earth when they were created, in the day that Jehovah Elohim ordained earth and heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for Jehovah Elohim had not caused it to rain upon the earth, and [there was] not a man to till the ground; but a mist went up from the earth, and watered the whole face of the ground. And Jehovah Elohim formed man [of] dust from the ground, and breathed in his nostrils the breath of life, and the man became with respect to an animal living.

And Jehovah Elohim planted a garden in Eden eastward, and put there the man which he had formed. And Jehovah Elohim made to grow out of the ground every tree that is pleasant to the sight and good for food; both the tree of life in the midst of the garden, and the tree of the knowledge of good and evil.

And a river went out of Eden to water the garden; and from thence it was parted and became into four heads. The name of the first is Pison, that which compasseth the whole land of Havilah, where [there is] gold. And the gold of that land is good. There [is] bdellium and the oynx-stone. And the name of the second river is Gihon, the same that compasseth the whole land of Cush. And the name of the third river is Hiddekel, that goeth eastward to Assyria. And the fourth river [is] Euphrates.

ELECTION.

It is deeply interesting to the spiritual mind to mark how sedulously the Spirit of God, in Rom. 9th, and indeed throughout all Scripture, quarrels against the horrid inference which the human mind draws from the doctrine of God's election. When he speaks of "vessels of wrath," he simply says, "fitted for destruction." He does not say that God "fitted" them. Whereas, on the other hand, when he refers to the "vessels of mercy," they are those "whom *he had* before prepared unto glory." This is most marked now by turning to Matt. 25: 34-41. We will find another striking and beautiful instance of the same thing, when the King, addressing those on his right hand, says: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But when he addresses those on his left, he says: "Depart from me, ye cursed." He does not say cursed of my Father. And, further, he says, "into everlasting fire, prepared," not for you, but "for the devil and his angels."

In a word, then, it is plain that God has "prepared a kingdom" of glory, and "vessels of mercy" to inherit that kingdom, but he has not prepared "everlasting fire" for men, but for the devil and his angels;" nor has he fitted the "vessel of wrath," but they have fitted themselves. Thus the "word of God" guards against reprobation as clearly as it establishes election.

CLOSE QUESTIONS.

Your *tempers*—how are they? Do you become impatient under trial? fretful when chided or crossed? angry, revengeful, when injured? vain, when flattered? proud, when prospered? complaining, when chastened? unbelieving, when seemingly forsaken? unkind, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indulgence, of honor or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature! Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of grace.—*Bishop Foster.*

THE BIBLE BANNER.

A. A. PHELPS, A. M., Editor.

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LESSONS OF THE OLD YEAR.

Again we stand on the threshold of a new year. Another cycle is completed, another way-mark in our life is past, another tick of the great Clock of Eternity, which measures off the ages, is heard. As we thus stand, hesitant for a moment ere we go forward into the new year, we naturally look back to see what may be the lessons of the year now past, to see what we may carry over from the old year into the new, to make our path brighter, our way easier, and our lives more Christ-like. If we look at the record honestly and without flinching, we may learn much that shall be of use to us all.

1. We may learn of the *uncertainty of human life.* Most, if not all of us, look upon life as though it were unending. Man still bears the marks of that crown of life which he lost when he fell, and too many, from these marks, have deluded themselves with the hope that it is not lost—only hidden. And so he who was intended for immortality, but who has so utterly lost it, spends the poor, saved fragments of this lost life, as though the glorious treasure were still intact. But these fleeting years ought to dissipate such dreams by their own record of solemn facts. We are all one year older, and may doubtless feel the added weight of age; while thousands who entered with us on this year, with no thought of death in all their plans, are now slumbering in silence, soon to be forgotten.

2. We may learn of the *vanity of earthly hopes.* How many plans and purposes of goodness and greatness have been thwarted by the developements of the past year! The good times which men were expecting are not here, but hard and uncertain ones in their stead. Men hoped for peace, but the elements of strife seem more active than ever, only waiting opportunity to break through all restraint, and pile up communities and States in ruin. Our own personal hopes have been disappointed—some in one way, some in another—and useless tears have flowed at the grave of broken plans and blighted prospects.

3. We may learn something of *the swiftness of time.* It was but as yesterday when the year lay ahead of us. There was plenty of time in it to accomplish even more than we had planned. But now we stand at its close, and the time therein has been all too short for our needs. We have found each hour too short for its demands. Each day has had too few hours, and each month too few days. Now it is all past, and there is no recall.

4. We may learn much of *human weakness.* The record of the year is the history of plans brought to naught through lack of power to control circumstances, and turn aside unseen forces. We have felt secure in our strength, but greater strength than ours has given us defeat for victory. We may thus learn of our unworthiness and need of help. We commenced the year with high purposes and firm resolves; but the thousand little things we have met in our unguarded moments, have made sad work with them all; and thus, instead of great things, we have only the paltry little to remember, as our labor for the year.

5. We may thereby learn how *God is independent of human help.* Our purposes have changed—his are still the same. Our plans have failed—his have been a perfect success. Our time was too short—he has needed to make no haste. Our weakness has been our defeat—the hidden resources of his power are still untouched. Friends have failed us, and hindered our work—friends or foes alike have been powerless to turn him from his way, or cause a final defeat. In short, we may see that, now as ever, he worketh all things after the counsel of his own will.

6. We may have a glimpse of the *vastness of eternity.* One little year, with its labors, its troubles, its tears, its waiting! How much to endure, how hard to shape aright! But multiply it a thousand fold, till we who now live are forgotten, and then it may truly be said of Him, "One day is with the Lord as a thousand years, and a thousand years as one day." "A thousand years in thy sight are but as yesterday when it is past—*as a watch in the night.*" Our life, though this year become a hundred, is as a vapor in the morning sun; but when the heavens grow old, are rolled together as a scroll, and are folded up as a garment, still we may reverently say: "Thou art the same, and thy years shall not fail." Yet a little while, and whatever of change and vicissitude now lie in the future, shall all be in the past; but then, as now, God alone will stand in the *changeless present*, himself unchanged, "the same yesterday, to-day, and forever."

7. Here we have a sure ground of *hope and confidence.* Amid the shifting scenes of life, not knowing what may come next, upon this one fact—the immutability of God's character, purposes and promises—we may build without fear of failure. So long as this foundation is sure, we may laugh at the tempests that sport with worldly hopes. We may not only *hope*, but have great *certainty* of the coming future. The sure promises of this unchangeable God become solid rock for our feet. Through all he is able to clear our way, until we come into the blissful possession of eternal salvation.

8. And still we may find no less strong *incentives to individual effort.* Whatever may be God's power to act independently of man, he has not chosen so to do; and the expiring year may well be a warning to work while it is yet day, "for the night cometh when no man can work." And so, heeding well these lessons, as the New Year beckons us on to the Unknown, we shall gird up our loins for the strife, in humility and meekness; laying aside mere personal, selfish ambition; jealously guarding our time, yet never unduly hastening the work which the Eternal One has put in our hands; depending for success not on our own efforts, but on the blessing of God himself; counting little on earthly hopes, but much on those above; conscious of our own weakness, and rejoicing in his strength. Standing thus in the light of the boundless Future, we shall work wherever our lot may be cast, *knowing* that he whom we serve will first of all secure the consummation of his own purposes, and finally save and glorify those who have been his willing servants here.

E. J. W.

ONLY CHRISTIANS.

John Wesley was once troubled in regard to the relation of the various sects to future happiness or punishment. A dream one night transported him in his uncertain wanderings to the gates of hell.

"Are there any Roman Catholics here?" asked thoughtful Wesley.

"Yes," was the reply.

"Any Presbyterians?"

"Yes," again was the answer.

"Any Congregationalists?"

"Yes."

"Any Methodists?" by way of a climcher, asked the pious Wesley.

"Yes!" to his great indignation was answered.

In the mystic ways of dreams, a sudden transition—and he stood before the gates of heaven. Improving his opportunity, he again inquired:

"Are there any Roman Catholics here?"

"No," was replied.

"Any Presbyterians?"

"No."

"Any Congregationalists?"

"No."

"Any Methodists?"

"No."

"Well, then," he asked, lost in wonder, "who are they inside?"

"*Christians!*" was the jubilant answer.

We have read and heard the above, or some similar story, a good many times; sometimes John Wesley, and sometimes George Whitefield being the person figuring in the account. But there is one thing that puzzles us, and that is, why don't these persons who speak such pointed parables *act accordingly*, and drop their own sectarian names and usages, and be forever done with them? All agree that sectarianism is a bad thing, and then nearly all go on and practice it just as they did before. Why not either quit preaching union to get souls converted, or else quit practicing sectarianism to divide and destroy them after they are converted? We all know that revivals are born of union in *Christ*, while sectarianism puts weapons into the hands of every foe to destroy the flock of God, and crushes the very life of Christ in the hearts of those that love him.

On this point, the editor of *The Christian* very justly remarks:

In proportion as the spirit of Christ prevails, the spirit of sectarian strife subsides; and the nearer Christians approach to God, the closer they come to each other. And instead of sacrificing principles for union, men are often enabled to diffuse every truthful principle that they cherish more widely than ever before. God wills the union of all his children; Satan wills their separation. Christ prays that they may all be one; human leaders seek to divide and scatter and destroy them. But God's will shall yet be done; Christ's prayer shall yet be answered.

"O yes, *in heaven* all Christians will be united, and all these names and forms that divide them here will be forgotten," say many good people.

But if it will be so good to have no sectarian separations in heaven, why would not the same plan work well here on earth? The Savior when he prayed for the union of his people did not ask that they might "go to heaven" to find it. He said, "I pray *not* that thou shouldst take them *out of the world*, but that thou shouldst keep them from the evil." And his prayer, "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us," was *not* that the angels beyond the stars might be convinced of Christ's Messiahship; but right here in this scene of sin, and doubt, and scoffing, and skepticism, and for this purpose: "*That the* WORLD *may believe that thou hast sent me.*" John 17: 21, 23. But how will "*the world*" ever know that people who are divided on earth will be united "in heaven?"

Infidelity glories in the mutual quarrels which divide and distract the church; and nothing can more clearly prove that Jesus Christ was sent of God, than the manifested fellowship and unity of his redeemed saints, brought together out of every nation, tongue, and tribe, and joined in one body with Jesus at its head—who "in times past were not a people, but now are the people of God."

THE RIGHT THING.

It has been suggested that if we really appreciate the precious truth committed to our charge, we ought to make more earnest efforts to *diffuse* it. If we are really treading upon the crumbling verge of time, and looking for the speedy coming of Christ to redeem his people and destroy his enemies, we ought to speak out our convictions and throw our mightiest energies into the glorious mission upon which we have entered. As one effective way to work, we would suggest that *each subscriber of the* BANNER *pay for one extra copy, to be sent to some minister or friend.*

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FRONT PAGE.

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TIME SPEEDS AWAY.

Time speeds away, away, away;
Another hour, another day,
Another month, another year,
Drops from us like the leaflet sere;
Drops like the life-blood from the heart—
The rose-blooms from the cheeks depart;
The tresses from the temples fall,
The eyes grow dim and strange to all.

Time speeds away, away, away,
Like torrents in a stormy day;
He undermines the stately tower,
Uproots the tree and sweeps the flower;
He tears from our distracted breasts
The friends that loved, the friends that blest,
And leaves us weeping on the shore,
To which we can return no more.

Time speeds away, away, away;
No eagle through the sky of day,
No winds along the hills can flee
So swiftly or so smooth as he;
Like fiery steeds, from stage to stage,
He bears us on from youth to age,
Then plunges in the fearful sea
Of fathomless eternity.

Time speeds away, away, away;
Sinner, turn without delay!
With rapid strides you onward go,
Down to the tomb, and future woe.
Make haste, the door will soon shut fast—
In outer darkness you'll be cast;
Then what will be your fearful state,
To hear the words, "*Too late! too late!*"

Time speeds away, away, away;
O Christian, work without delay!
The time is short, the moments fly,
The end, the end is drawing nigh.
The harvest ripe, the workers few,
A great deal must depend on you;
The Judge is standing at the door,
The angel swears, "Time is no more!"

THE SON OF MAN COMETH.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—LUKE 18:8.

THE Son of man shall come! This is one of the special burdens of this parable. This is one of our special messages, whether speaking to the church or to the world; whether exhorting the saints, or warning the wicked. "He that shall come will come, and will not tarry." The scoffer may mock and say, "Where is the promise of his coming?" but he shall come. The faithless servant may say, "My Lord delayeth his coming;" but he shall come. Whether men are ready or unready, he shall come. "Behold he cometh with clouds." "Behold, the Lord cometh with ten thousand of his saints." But when he comes, what shall he find? and what shall he not find?

I. *What shall he find?* Many things which will offend—few that will please.

1. *An afflicted people.* Our Lord's parable here specially announces this. His church is likened to an injured widow, crying for redress. She is a little flock, a lily among thorns, an election, a band of pilgrims passing through a hostile territory to the kingdom.

2. *A luxurious world.* The days of Noah and of Lot are types of the days before the advent. Then all was luxury, lasciviousness, riot, ungodliness, flesh-pleasing. They were eating, drinking, marrying, and giving in marriage. The flesh was indulging itself to the full. God was forgotten. The world to come was disbelieved. Even so "in the last days perilous times shall come."

3. *A defying Antichrist.* For Antichrists fill up the whole space between his first and second coming.

4. *A groaning creation.* During all the time of his absence will creation groan. Its groans will grow louder and sadder as the advent draws nigh. He comes, in pity, to bring it deliverance; for nothing but his coming can hush its groans, or end the curse.

5. *A raging devil.* Satan walketh about, like a roaring lion, seeking whom he may devour. And he is in great wrath in the last days, because he knows that he has but a short time.

All these evils, and many connected with them, Christ will find when he comes again: for man cannot deliver himself or his world. He has tried it in vain.

II. *What he shall not find.* This is expressed in the question of our text. "Shall he find faith on the earth?" A question this which intimates how low faith shall be; how powerful and widespread unbelief—unbelief in his coming—unbelief in God. The cry will then be at its loudest, "We will not have this man to reign over us;" and also, "There is no God." And as faith shall then be low, so love shall have waxed cold. "Lovest thou me?" shall meet with but faint response, even among those who call themselves by his name. Instead of a world full of faith and love, he shall find earth one great region of enmity and defiance; and even his own church neither looking out for nor desiring his arrival.

There are many kinds of unbelief which shall then be developed; some more daring than others. We see the seeds of these vanities in the present day. There is the bold unbelief of atheism, or the more specious unbelief of pantheism, or unbelief in the Christ of God, accompanied with professed faith in God himself; unbelief in the Spirit of God; unbelief in the Word of God; unbelief in prayer; unbelief in the cross, and in the gospel of the grace of God; unbelief of many shades and forms. There shall be special unbelief in the prophetic word; disregard of the light that shineth in a dark place; contempt for the church's blessed hope. There shall be faith in *man*, but not in *God*; faith in human power and wisdom; faith in intellect and science; faith in nature;—but all this faith set in opposition to God, and setting aside his power and wisdom, his personal interference with the affairs of man. There shall be faith in the miracles of science, but none in the miracles of the Son of God. There shall be faith in the regenerative power of literature and liberal government, but none in the regenerative power of the Spirit or the energy of him whose scepter is that by which alone earth is to be governed and renewed.

ANOTHER VOICE FOR TRUTH.

Extract from a Sermon by Sarah F. Smiley.

[It is a pleasing thought that a growing number of pious persons, both within and without the different denominations of Christendom, are coming interested in the glorious truth of prophetic Scripture, that Jesus Christ is coming personally and speedily to this groaning earth. The following testimony, from one of God's devoted children and public laborers, will help to swell the proclamation, "*Behold he cometh!*"]

In proportion as a truth is neglected by the the church, it is subjected to the criticism of unbelievers and to fanaticism. My views are not fanatical; they are held by the ripest scholars of Germany and England, and by at least twenty eminent men in America. The church has in a measure lost sight of this truth of the second coming of Jesus, and it should take it up and reclaim it from reproach. Not one hour had passed from the time he had left his loving church ere a bright angel messenger came to assure those sorrowing hearts that "this same Jesus, whom ye have seen go into heaven, shall so come in like manner as ye have seen him go into heaven." This *same* Jesus! His return is the hope of the church. In the sacrament we are not only reminded of his death, but also of his coming: "Ye do shew forth the Lord's death *till he come.*"

The church by neglecting this truth is as a bird with a wounded wing, and flutters to raise itself from the earth. Peter's first sermon was on the "resurrection" of Christ; his second, on his "glorious coming." In Acts we read of the "restitution of all things which God hath spoken by the mouth of all his holy prophets," and this is to be when "the times of refreshing shall come from the presence of the Lord, and he shall send Jesus."

There are two views held with regard to the second coming of Christ:—one, that he will come before the millennium; the other, after. The latter view is impossible, for we are plainly told that iniquity will abound, and this gospel of the kingdom will be preached only as a witness, and then shall the end come. This may already be sufficiently fulfilled. Jude tells us there shall be mockers in the last times, walking after their own ungodly lusts. Peter says there shall be scoffers in the last days, saying, "Where is the promise of his coming?" Seeing nothing to indicate any change, they conclude: "All things continue as they were from the beginning."

"But," says the objector, "this would hinder missionary efforts." No! it should only stimulate to greater efforts, as the time for benefiting our fellow men seems shortening. Some will believe, and some will not, to the end. Would it not be a greater discouragement to think that all the Christian effort put forth has not availed to convert the heathen nations, nor even all the Christian lands? Paul, in his first letter to the Thessalonians, says, "The Lord himself shall descend with a shout;" and thus moving them to look for his speedy return, he says in his second letter, "That day shall not come except there come a falling away first, and that man of sin be revealed," of which I told you before, who shall be consumed, not by our efforts, but "by the *brightness of his coming.*"

None can know of the blessedness of this hope save those that have experienced it. I did not learn this from preaching, but from my Bible. As I studied, the light broke in upon me from the Word; and all who have experienced it tell of this same light shining into their hearts. Whom we love intensely we want to see. A pastor in Boston was visiting one of his parishioners, whose husband, absent in Europe, had sent her by each steamer beautiful presents. She was looking them over and showing them to the pastor, when a letter was brought to her. Hurriedly reading it, she threw aside the presents, saying, "He is coming himself!"

Mr. Moody wrote that on examination it has been found that at least one-fifth of the Bible is concerning the second coming of Christ. This coming is used as an incentive to duty; therefore, and wherefore, and because of this, be diligent. Peter says—"Seeing ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness." Paul exhorts us to comfort one another by his appearing: "The trumpet shall sound, and the dead in Christ shall rise first; then we which are alive and remain unto his coming shall be changed, and together with them be caught up to meet the Lord in the air. Wherefore comfort one another with these words."

Friends, how many of you comfort one another when in affliction with these words? I always use these words for consolation. Our state after death is shadowy and vague. That we shall depart and be with Christ is all we *know*; but the coming of Christ brings all the joys of heaven. Our citizenship is in heaven, from whence we look for the coming of the Lord, who shall change our vile bodies, and fashion them like his glorious body. Paul speaks of Christ's coming in all his epistles. Peter says—"Seeing that ye look for such things, be diligent." James says—"The coming of the Lord draweth nigh." John says—"Now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." "He that hath this hope in him purifieth himself."

AHASUERUS AND ARTAXERXES.

BY WM. SHELDON.

Do these scriptural names apply to one and the same man? Esther speaks of a great slaughter under Mordecai, in the twelfth year of Ahasuerus, and the claim is sometimes made that Ahasuerus is Artaxerxes, and that with this conspiracy to blot out the Jewish nation began the 2300 days of Dan. 8:14; this conspiracy and the preparation for its execution being regarded as the pushing of the Medo-Persian ram. The correctness or incorrectness of this claim may be determined by settling the question as to whether Ahasuerus is really identical with Artaxerxes. Though once supposing that they were synonomous, we now doubt it, for several good reasons: 1. The Bible never asserts that they were identical. 2. History does not agree as to who was the Ahasuerus of Esther; some historians claiming that Darius was the man, others Xerxes, and still others Artaxerxes. 3. Both Bible and historical facts militate against the claim that Artaxerxes was the Ahasuerus of Esther, for the reason that Mordecai, who figured so conspicuously in the twelfth year of Ahasuerus, was born before the beginning of the captivity of seventy years duration, which would make Mordecai too old a man in the twelfth year of Artaxerxes to take the part ascribed to him: "Now in Shushan the palace there was a certain Jew, whose name was *Mordecai*, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been *carried away from Jerusalem with the captivity* which had been carried away with Jeconiah [Margin, Jehoiachin] king of Judah, whom Nebuchadnezzar the king of Babylon had carried away." Esther 2:5, 6. In the Douay version we find an apocryphal appendage which claims that Artaxerxes was the Ahasuerus of Esther, but immediately spoils that claim by saying that Mordecai "was of the number of the captives whom Nebuchadnezzar had carried away from Jerusalem." Malcom asserts that Mordecai "was carried to Babylon with Jehoiachin, king of Judah, when he was very young." No matter how young he was when carried into captivity, he must have been too old to have performed, in the twelfth of Artaxerxes, what he performed in the twelfth of Ahasuerus, showing that Ahasuerus is not Artaxerxes. Allowing that Mordecai was but one day old when he went into captivity, let us count: He lived seventy years in captivity, six years under Cyrus, three years under Cambyses, twenty years under Darius, twenty-one years under Xerxes, and twelve years under Artaxerxes, *provided* Artaxerxes is Ahasuerus: and that would make him 132 years old. But if, as is probable, he was twenty years old when he went into captivity, he would have been 152 years old in the twelfth year of Artaxerxes. This estimate is made from Thurman's Chronology, while Usher's Chronology would make him fourteen years older, or from 146 to 166 years old. At that time, according to history, human longevity was about the same as now; and it is not easy to believe that Mordecai, at that advanced age, could have performed all that is attributed to him, and subsequently be promoted as an associate ruler with the king for a term of years. The theory, built upon the assumption that Ahasuerus is Artaxerxes, son of Xerxes is incorrect, and it may as well be brought to light at once, as to be deferred.

WHO WAS AHASUERUS?

As the 12th year of Ahasuerus was during the lifetime of Mordecai, who was born previous to the captivity; and as the 12th year of Artaxerxes, son of Xerxes, *could not be within his lifetime*, unless he lived to be from 132 to 152 years old, being then eligible to the second office in the kingdom; it follows that *this* Artaxerxes cannot be the Ahasuerus of Esther. Who, then, was this Ahasuerus? The probabilities point to *another* Artaxerxes *who lived in the lifetime of Mordecai*, and whose 12th year came when Mordecai was between 72 and 92 years of age, two years after the 70 years captivity ended; and *this* Artaxerxes was called "Ahasuerus Artaxerxes;" and the mistake has been made by overlooking the fact that there was an Artaxerxes who reigned *before* that Artaxerxes who was the son of Xerxes—even *fifty years* before; while Mordecai was a man of the right age to act the part assigned him in the Bible. By confounding the two Artaxerxes, the error has been made, by various repeaters of history, in claiming that Xerxes' son was the Artaxerxes called by the name of Ahasuerus.

In Thurman's "table of fixed dates," he thus refers to the death of Darius Hystaspes: "Who died in the 12th year of Ahasuerus, B. C. 486, which was the beginning of his reign over Babylon." Again he says: "After the death of Cyrus, Ahasuerus was called Artaxerxes." As Josephus expressly affirms that Darius Hystaspes reigned over 127 provinces, this Ahasuerus, whose twelfth year succeeded the death of Darius, must have reigned over the same number, being an associate king in the Persian Empire.

So the probabilities seem to point to *this* "Ahasuerus Artaxerxes," instead of another Artaxerxes who lived fifty years later, as the husband of Esther, and the friend of Mordecai; and this position does not involve the inconsistency of supposing that Mordecai lived to such an enormous age. Other arguments are at hand, but this will suffice for the present. The slaughter under Mordecai, therefore, or Haman's conspiracy, connot be located under the Artaxerxes that reigned after Xerxes; nor can that scheme constitute the pushing of the ram, or mark the beginning of the 2300 days. Clearer light is shining on this measurement. The end is near, but let us argue it from sound premises.

Brodhead, Wis.

CONSCIOUSNESS of unbelief is a sign of actual faith. Infidels are never troubled with unbelief. Dead men never feel cold. Frozen feet never ache. And a soul given up to ungodliness, and bound hand and foot in sin, has no trouble with unbelief. It is only when faith shoots its first illuminated ray into the darkened heart that the baleful presence of unbelief is made manifest. It is only when the troubled soul can say, "I do believe," that it starts back at the abyss of doubt which that first gleam of faith discloses, and exclaims, "Help thou my unbelief!"

MANY who have escaped the rocks of gross sin have perished in the sands of self-righteousness.

WHITEFIELD, when flattered, said, "Take care of fire; I carry powder about me."

PURPOSES, like eggs, unless they are hatched into action, will run into rottenness.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

REFINING FIRE.

"Tribulation worketh patience." Rom. 5: 3.

Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtle fragrancy.
Wouldst thou its secret strength unbind?
Crush it, and thou shalt perfume find,
Sweet as Arabia's spicy wind.

In this dull stone, so poor, and bare
Of shape or luster, patient care
Will find for thee a jewel rare!
But first must skillful hands essay,
With file and flint, to clear away
The film which hides its fire from day.

This leaf! this stone! *It is thy heart;*
It must be crushed by pain and smart—
It must be cleansed by sorrow's art,
Ere it will shine a jewel meet
To lay before thy dear Lord's feet!

THE MISSION OF SUFFERING.

TO A PASTOR IN TRYING CIRCUMSTANCES.

BY A. F. J.

My Dear Brother:—You feel surprised at the peculiar trials through which you are passing, because, after consecrating all to the Lord and devoting yourself entirely to his service, you expected to be provided for so as to be exempted from need.

Do you remember that Paul suffered need, after he was fully consecrated? But he "took pleasure in necessities," because his spiritual strength could not be made perfect without it. II Cor. 12: 9, 10. You say you have consecrated all; that may be, and your sanctification may be complete; but there is a state in advance of it—the state of crucifixion; and when the Lord designs to bring us into it, he permits everything else to go against us until the process of crucifixion is completed. If, then, you are passing into this state, you need not expect answers to prayer for relief as usual, for you will have to hang upon the cross until the death of self is consummated.

You say you let your wants be known to God alone, and that you are in doubt whether you are altogether right in so doing. My opinion is, (drawn from experience,) that he will relieve you sooner if you depend upon him alone; and if you are not relieved, (provided you are in a right position before him,) he does not intend you shall be: and if so, your application to others will either be futile, or, if successful, will not prove a blessing. Because this peculiar discipline is for the mortification of self, and, consequently, any nourishment which it may derive from the granting of your prayers, would only prolong the painful process of your self-death. You no doubt thought that the disciplinary state had been completed when you came into an unreserved consecration; but Paul, after this, suffered "persecutions, reproaches, necessities, distresses, and infirmities," and this for an express purpose; that "the power of Christ might more fully rest upon him," and that his spiritual strength might be made perfect in these trials. You see that these trials were not only consequent upon his religious position towards an ungodly world, but were for his own benefit. This is very remarkable, and we may learn a valuable lesson from it; for if these trials were necessary for Paul, ought we to be surprised or cast down if ours are still continued?

I repeat it again, that when God designs to bring a soul into a state of crucifixion, he lets everything go against it until the process is completed. Friends are allowed to become cold, or offended without a cause, and we are sometimes suffered to lose confidence in them without a cause—from our having formed too high an opinion of them, and their not having come up to it, or some other trivial reason, which we do not perceive to be trivial, but which has all the self-tormenting power of reality for the time. This is a terrible process, when seemingly causeless trials arise all around us, without our power to prevent, escape, or control them; when motives are misunderstood, actions misrepresented, and our best intentions and works are maligned, while trials are pressing thickly around us, and we receive no relief in the way of response to prayer. You ask, What are we to do? I answer: we should never return hard words, or unkind treatment, but in imitation of him, who, "when he was reviled, reviled not again," "commit our souls unto him in well doing, as unto a faithful Creator." And remember that unto this very suffering (not returning reviling for reviling) we are called; and the single reason given for our call to this suffering is, "*because Christ suffered for us, leaving us an example that we should follow in his steps.*" Though he were a Son, yet learned he obedience by the things which he suffered, for it pleased God to make the Captain of our salvation *perfect through sufferings.*" "And being made perfect, he became the author of eternal salvation unto all them that obey him." Ought we to refuse to learn obedience by the same discipline? Or should the disciple expect to be "above his Lord, or the servant above his master?" It is in reference to this very suffering that it is said, "every one that is perfect shall be as his master." Hence we hear Peter praying: "After that ye have suffered awhile, the Lord make you perfect." Would Peter have prayed that they might suffer, if he had not understood how needful it was for their perfection? And in the same sense the apostle James said: "Behold we count them happy which endure." "For *after that we have been tried*, we shall receive a crown of life"—not before.

Examine the following texts together, and see if they do not teach this important fact: that if we have a partnership in his glory, we must also have a partnership in his sufferings. For we are "joint heirs with Christ, if so be that we suffer with him, *that we may also* be glorified together." "If we *suffer*, we shall also *reign* with him." Rom. 8: 17; II Tim. 2: 12; I Pet. 1: 22; Luke 6: 40; I Pet. 4: 1, 2, 12, 13, 14, 19; I Pet. 5: 10; Jas. 1: 12; Jas. 5: 10, 11; Heb. 5: 8, 9; Heb. 2: 10. We may conclude that we are perfect enough to do without this suffering, long before we are. We may be much more perfect than we once were, but yet not as Paul was when he suffered "reproaches, infirmities, necessities, distresses, and persecutions, that the power of Christ might more fully rest upon him."

You say, if you had done anything to deserve such suffering, you could understand, and be more reconciled to it. Ah, my brother, have you yet to learn that it is for "well doing" that Christians must suffer? "For it is better if the will of God be so, that ye suffer for well doing; for Christ also suffered the just for the unjust." "For what glory is it, if, when ye be buffeted for your *faults* ye shall take it patiently? But if, when ye *do well* and suffer for it, ye take it patiently, this is acceptable with God; for this is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully." "And if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, *neither be troubled.*" "But rejoice inasmuch as ye are partakers of Christ's suffering, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you." "But let none of you suffer as an evil-doer." I Pet. 3: 14–18; I Pet. 2: 19, 20; I Pet. 4: 12–15.

Suffering for well-doing is *the only way we can* suffer for Christ. When we suffer for faults, we are surely not suffering for him. Neither are we suffering for him, strictly speaking, when we are suffering for purgation, that we may be "made meet [fit] to be partakers of the inheritance of the saints in light;" for that is for our own benefit. But Christ's sufferings *were all for others*: and for this disinterested, unselfish "suffering," he was "*crowned with glory.*" And this is the only kind of suffering which will enable us to partake of his glory. "Think it not strange concerning the fiery trial which is to try you." "For if ye be without chastisement, of which all are partakers, ye are not sons. But if ye endure chastening, God dealeth with you as sons: for what son is he whom his father chasteneth not?" "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." I Pet. 4: 12; Heb. 12: 3-11. We see here we are only sons if we "endure chastening as sons." That is, as the Son of God endured—loving and forgiving his enemies while heaping the most unmerited insults upon him, and subjecting him to the most appalling sufferings.

When he enjoins us to suffer as sons, he certainly does not mean the sons of men, for they could furnish no better examples than ourselves. It is when we endure chastisement like his Son, that we become sons. We must have the likeness of sons to be sons. Therefore, when it is said, "When he was reviled, he reviled not again"—it is also said to us, "Render not evil for evil, nor railing for railing; but contrariwise blessing, knowing that ye are hereunto called, that ye should inherit a blessing." I Pet. 2: 23; I Pet. 3: 9. This is unmistakable language—we are "called" to this very kind of suffering, "that we might inherit a like blessing."

Do we not in the light of these texts understand fully why the apostle said, "Behold we count them happy which endure?" You are now enjoying this very happiness. Do you realize it?—and that these very trials lead to the inheritance of that blessing? "Then rejoice, and be exceeding glad when men shall revile and persecute you, and say all manner of evil against you falsely, for great is your reward." Are you not rather exceeding sad, when they have said only a few things against you? But you see the Savior commands you to rejoice in this very trial. Should you not obey him who said, "Ye are my friends if ye do whatsoever I command you?" John 15: 14.

The prolongation of your trials after you have been purged from your own will, and brought into a state of meek resignation, shows that God designs to make you a pattern sufferer. There is only one thing more that you need in addition to willing suffering: *you must have grace to rejoice even while in the midst of trial.* Until we are purified from sin, we cannot be in a state of permanent rejoicing; but after this, suffering can have but little power to disturb our peace; and we can be hopeful and happy under the most extreme forms of trial. It would scarcely be worth while to spend a word in proof of a proposition so self-evident, if it were not for the general disposition to cavil at anything that looks toward a cross-bearing position, or an increase in holiness, and consequent decrease in things most pleasing to the natural man, as self-indulgence, self-sparing, self-petting, and selfish possessions. So long as we talk of the common routine of external duties, even though they may involve self-denial and labor, we are borne with. But speak of entire self-renunciation—of "presenting" our "bodies a living sacrifice, holy and acceptable to God," which the apostle declares to be "our reasonable service," and immediately there is an evident repugnance, and we are met with the query, "Who does it?" As if, because no one does it, no one is required to do it. We frequently hear the remark from earnest souls seeking a guide to lead to a higher walk "Where will we go to find a pattern? We look all around, and can find none." Does not this prove the low state of religion—the dearth of grace?

SELF-ANNIHILATION.

There is scarce any one who desires to serve God, but does so for selfish reasons; we expect gain and not loss, consolation and not suffering, riches and not poverty, increase and not diminution. But the whole interior work is of an opposite character: to be lost, sacrificed, made less than nothing, and despoiled of an excessive delight, even in the gifts of God, that we may be forced to cling to him alone.

We are like a patient eagerly desiring returning health, who feels his own pulse forty times a day, and requires his physician to prescribe frequent doses of various remedies, and to give him a daily assurance that he is getting better. Such is almost the only use we make of our spiritual conductors. We travel in a little round of every-day virtues, never gathering sufficient courage to pass generously beyond it, and our guides, like the doctor, flatter, console, encourage, strengthen our selfish sensitiveness, and administer pleasant remedies, to the effects of which we soon become insensible.

The moment we find ourselves deprived of the *delights* of grace—that milk for babes—we are at once in despair; a manifest proof that we were looking to the means, instead of to the end, and solely for selfish gratification.

Privations are *meat* for men: by them the soul is rendered hardy, is separated from self, and offered in a pure sacrifice to God. But we give up all, the moment they commence. We cannot but think that everything is going to ruin, when, in fact, the foundations are just beginning to be solidly laid. Nothing would give us more delight than that God should do all his pleasure with us, provided it should always be to magnify and perfect us in our own eyes. But if we are not willing to be destroyed and annihilated, we shall never become that *whole burnt offering*, which is entirely consumed in the blaze of God's love.—*Fenelon.*

A POOR in high station is like a man on the top of a high mountain—everything appears small to him, and he appears small to everybody.

REPENTANCE.

BY J. W. THOMAS.

"Repentance toward God."—Acts 20:21.

Repentance not *away* from God, but *toward* God. Consciousness of guilt causes man to escape, if possible, the Divine presence. True repentance brings him back to acknowledge his guilt. When Adam had sinned, he tried to hide himself amid the trees of the garden, but the Lord saw him and called him forth to give an account of himself. It is the same with us to-day. When we have gone astray from the right path, and are conscious that we have transgressed the commandment of our heavenly Father, we feel a shrinking from his presence, a reluctance to meet him in prayer, a disposition to hide and get away where our guilt will not be exposed. This is a wrong way and a vain attempt. We cannot hide from God. We may escape the notice of our fellow men, and sometimes get beyond their reach, but we cannot escape the all-searching glance of Him whose eyes are in every place, nor elude the grasp of Him who holdeth the universe in his hand. The right way is to *come directly to God and ask his forgiveness.* There are many who repent, but they repent in the wrong way. They are sorry, but still they wander further and further from home. True repentance *turns a person around* and sets his face "toward" his Father.

The history of the prodigal son illustrates true repentance. He went far away from home into a foreign land, and there spent his substance in riotous living with proud and gay companions. As long as his money lasted he had plenty of associates, and a splendid time in sinful pleasures. After a while there came a money-panic. Business was dull, the fields did not yield their crops, and there was a famine in the land. He began to be in want. Times looked exceedingly dark. He tried to get employment, but could not. By and by he went and joined himself to a citizen of that country, who sent him into his fields to feed swine. This must have been very humiliating, but it was this or nothing. Starvation stared him in the face. "He fain would have filled his belly with the husks which the swine did eat, and no man gave unto him." Friendless and alone, ragged and almost starved, he sat down and wept. O how glad he would have been to see his good old mother, or his gray-headed father! He thought of home, but he had been such a wild, wicked boy, that he feared he would not be received. He knew not that his dear old father still loved him, and was watching for his return. At length he came to himself, and said: "How many hired servants of my father have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father." Slowly across the fields he comes, with bowed head, and a sorrowful heart. Ah, there is no pride about him now. He has learned a few excellent lessons in deep affliction, and is willing now to be even a servant, if his father will only accept him as such. But look yonder! I see his father going to meet him. When the returning one was "yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him." They weep together. O what a meeting is this! The son begins to tell his story: "Father, I have sinned"—the father stops him. "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. Bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

Sinner, you are the prodigal. God is your Father. He loves you still. You have wandered far away. Stop now. Arise and go home. Your Father is looking out for your return. He has eyes of mercy, feet of mercy, hands of mercy, lips of mercy. He will meet you on the way. Repent—repent—repent. Confess your sins. Do not starve in a foreign land. Get out of this desert of sin, and go home. Heaven will be glad at your return.

JESUS.—"All the food of the soul is dry, if it be not mingled with this oil; is insipid, if it be not preserved with this salt. If you write, I have no relish unless I there read of Jesus; if you dispute or confer, I have no relish unless in them I hear the name of Jesus."—*Bernard.*

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

REFINING FIRE.

"Tribulation worketh patience." Rom. 5: 3.

Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtle fragrancy.
Wouldst thou its secret strength unbind?
Crush it, and thou shalt perfume find
Sweet as Arabia's spicy wind.

In this dull stone, so poor, and bare
Of shape or luster, patient care
Will find for thee a jewel rare!
But first must skillful hands essay,
With file and flint, to clear away
The film which hides its fire from day.

This leaf! this stone! *It is thy heart!*
It must be crushed by pain and smart—
It must be cleansed by sorrow's art,
Ere it will shine a jewel meet
To lay before thy dear Lord's feet!

THE MISSION OF SUFFERING.

TO A PASTOR IN TRYING CIRCUMSTANCES.

BY A. F. J.

My Dear Brother:—You feel surprised at the peculiar trials through which you are passing, because, after consecrating all to the Lord and devoting yourself entirely to his service, you expected to be provided for so as to be exempted from need.

Do you remember that Paul suffered need, after he was fully consecrated? But he "took pleasure in necessities," because his spiritual strength could not be made perfect without it. II Cor. 12: 9, 10. You say you have consecrated all; that may be, and your sanctification may be complete; but there is a state in advance of it—the state of crucifixion; and when the Lord designs to bring us into it, he permits everything else to go against us until the process of crucifixion is completed. If, then, you are passing into this state, you need not expect answers to prayer for relief as usual, for you will have to hang upon the cross until the death of self is consummated.

You say you let your wants be known to God alone, and that you are in doubt whether you are altogether right in so doing. My opinion is, (drawn from experience,) that he will relieve you sooner if you depend upon him alone; and if you are not relieved, (provided you are in a right position before him,) he does not intend you shall be; and if so, your application to others will either be futile, or, if successful, will not prove a blessing. Because this peculiar discipline is for the mortification of self, and, consequently, any nourishment which it may derive from the granting of your prayers, would only prolong the painful process of your self-death. You no doubt thought that the disciplinary state had been completed when you came into an unreserved consecration; but Paul, after this, suffered "persecutions, reproaches, necessities, distresses, and infirmities," and this for an express purpose; that "the power of Christ might more fully rest upon him," and that his spiritual strength might be made perfect in these trials. You see that these trials were not only consequent upon his religious position towards an ungodly world, but were for his own benefit. This is very remarkable, and we may learn a valuable lesson from it; for if these trials were necessary for Paul, ought we to be surprised or cast down if ours are still continued?

I repeat it again, that when God designs to bring a soul into a state of crucifixion, he lets everything go against it until the process is completed. Friends are allowed to become cold, or offended without a cause, and we are sometimes suffered to lose confidence in them without a cause—from our having formed too high an opinion of them, and their not having come up to it, or some other trivial reason, which we do not perceive to be trivial, but which has all the self-tormenting power of reality for the time. This is a terrible process, when seemingly causeless trials arise all around us, without our power to prevent, escape, or control them; when motives are misunderstood, actions misrepresented, and our best intentions and works are maligned, while trials are pressing thickly around us, and we receive no relief in the way of response to prayer. You ask, What are we to do? I answer: we should never return hard words, or unkind treatment, but in imitation of him, who, "when he was reviled, reviled not again," "commit our souls unto him in well doing, as unto a faithful Creator." And remember that unto this very suffering (not returning reviling for reviling) we are called; and the single reason given for our call to this suffering is, "*because Christ suffered for us, leaving us an example that we should follow in his steps.*" Though he were a Son, yet learned he obedience by the things which he suffered, for it pleased God to make the Captain of our salvation *perfect through sufferings.*" "And being made perfect, he became the author of eternal salvation unto all them that obey him." Ought we to refuse to learn obedience by the same discipline? Or should the disciple expect to be "above his Lord, or the servant above his master?" It is in reference to this very suffering that it is said, "every one that is perfect shall be as his master." Hence we hear Peter praying: "After that ye have suffered awhile, the Lord make you perfect." Would Peter have prayed that they might suffer, if he had not understood how needful it was for their perfection? And in the same sense the apostle James said: "Behold we count them happy which endure." "For *after that we have been tried*, we shall receive a crown of life"—not before.

Examine the following texts together, and see if they do not teach this important fact: that if we have a partnership in his glory, we must also have a partnership in his sufferings. For we are "joint heirs with Christ, if so be that we suffer with him, *that we may also* be glorified together." "If we *suffer*, we shall also *reign* with him." Rom. 8: 17; II Tim. 2: 12; I Pet. 1: 22; Luke 6: 40; I Pet. 4: 1, 2, 12, 13, 14, 19; I Pet. 5: 10; Jas. 1: 12; Jas. 5: 10, 11; Heb. 5: 8, 9; Heb. 2: 10. We may conclude that we are perfect enough to do without this suffering, long before we are. We may be much more perfect than we once were, but yet not as Paul was when he suffered "reproaches, infirmities, necessities, distresses, and persecutions, that the power of Christ might more fully rest upon him."

You say, if you had done anything to deserve such suffering, you could understand, and be more reconciled to it. Ah, my brother, have you yet to learn that it is for "well doing" that Christians must suffer? "For it is better if the will of God be so, that ye suffer for well doing; for Christ also suffered the just for the unjust." "For what glory is it, if, when ye be buffeted for your *faults*, ye shall take it patiently? But if, when ye *do well* and suffer for it, ye take it patiently, this is acceptable with God; for this is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully." "And if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, *neither be troubled.*" "But rejoice inasmuch as ye are partakers of Christ's suffering, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you." "But let none of you suffer as an evil-doer." I Pet. 3: 14-18; I Pet. 2: 19, 20; I Pet. 4: 12-15.

Suffering for well-doing is *the only way we can* suffer for Christ. When we suffer for faults, we are surely not suffering for him. Neither are we suffering for him, strictly speaking, when we are suffering for purgation, that we may be "made meet [fit] to be partakers of the inheritance of the saints in light;" for that is for our own benefit. But Christ's sufferings *were all for others:* and for this disinterested, unselfish "suffering," he was "*crowned with glory.*" And this is the only kind of suffering which will enable us to partake of his glory. "Think it not strange concerning the fiery trial which is to try you." "For if ye be without chastisement, of which all are partakers, ye are not sons. But if ye endure chastening, God dealeth with you as sons: for what son is he whom his father chasteneth not?" "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." I Pet. 4: 12; Heb. 12: 3-11. We see here we are only sons if we "endure chastening as sons." That is, as the Son of God endured—loving and forgiving his enemies while heaping the most unmerited insults upon him, and subjecting him to the most appalling sufferings.

When he enjoins us to suffer as sons, he certainly does not mean the sons of men, for they could furnish no better examples than ourselves. It is when we endure chastisement like his Son, that we become sons. We must have the likeness of sons to be sons. Therefore, when it is said, "When he was reviled, he reviled not again"—it is also said to us, "Render not evil for evil, nor railing for railing; but contrariwise blessing, knowing that ye are hereunto called, that ye should inherit a blessing." I Pet. 2: 23; I Pet. 3: 9. This is unmistakable language—we are "called" to this very kind of suffering, "that we might inherit a like blessing."

Do we not in the light of these texts understand fully why the apostle said, "Behold we count them happy which endure?" You are now enjoying this very happiness. Do you realize it?—and that these very trials lead to the inheritance of that blessing? "Then rejoice, and be exceeding glad when men shall revile and persecute you, and say all manner of evil against you falsely, for great is your reward." Are you not rather exceeding sad, when they have said only a few things against you? But you see the Savior commands you to rejoice in this very trial. Should you not obey him who said, "Ye are my friends if ye do whatsoever I command you?" John 15: 14.

The prolongation of your trials after you have been purged from your own will, and brought into a state of meek resignation, shows that God designs to make you a pattern sufferer. There is only one thing more that you need in addition to willing suffering: *you must have grace to rejoice even while in the midst of trial.* Until we are purified from sin, we cannot be in a state of permanent rejoicing; but after this, suffering can have but little power to disturb our peace; and we can be hopeful and happy under the most extreme forms of trial. It would scarcely be worth while to spend a word in proof of a proposition so self-evident, if it were not for the general disposition to cavil at anything that looks toward a cross-bearing position, or an increase in holiness, and consequent decrease in things most pleasing to the natural man, as self-indulgence, self-sparing, self-petting, and selfish possessions. So long as we talk of the common routine of external duties, even though they may involve self-denial and labor, we are borne with. But speak of entire self-renunciation—of "presenting" our "bodies a living sacrifice, holy and acceptable to God," which the apostle declares to be "our reasonable service," and immediately there is an evident repugnance, and we are met with the query, "Who does it?" As if, because no one does it, no one is required to do it. We frequently hear the remark from earnest souls seeking a guide to lead to a higher walk "Where will we go to find a pattern? We look all around, and can find none." Does not this prove the low state of religion—the dearth of grace?

SELF-ANNIHILATION.

There is scarce any one who desires to serve God, but does so for selfish reasons; we expect gain and not loss, consolation and not suffering, riches and not poverty, increase and not diminution. But the whole interior work is of an opposite character: to be lost, sacrificed, made less than nothing, and despoiled of an excessive delight, even in the gifts of God, that we may be forced to cling to him alone.

We are like a patient eagerly desiring returning health, who feels his own pulse forty times a day, and requires his physician to prescribe frequent doses of various remedies, and to give him a daily assurance that he is getting better. Such is almost the only use we make of our spiritual conductors. We travel in a little round of every-day virtues, never gathering sufficient courage to pass generously beyond it, and our guides, like the doctor, flatter, console, encourage, strengthen our selfish sensitiveness, and administer pleasant remedies, to the effects of which we soon become insensible.

The moment we find ourselves deprived of the *delights* of grace—that milk for babes—we are at once in despair; a manifest proof that we were looking to the means, instead of to the end, and solely for selfish gratification.

Privations are *meat* for men: by them the soul is rendered hardy, is separated from self, and offered in a pure sacrifice to God. But we give up all, the moment they commence. We cannot but think that everything is going to ruin, when, in fact, the foundations are just beginning to be solidly laid. Nothing would give us more delight than that God should do all his pleasure with us, provided it should always be to magnify and perfect us in our own eyes. But if we are not willing to be destroyed and annihilated, we shall never become that *whole burnt offering*, which is entirely consumed in the blaze of God's love.—*Fenelon.*

A poor in high station is like a man on the top of a high mountain—everything appears small to him, and he appears small to everybody.

REPENTANCE.

BY J. W. THOMAS.

"Repentance toward God."—Acts 20:21.

Repentance not *away* from God, but *toward* God. Consciousness of guilt causes man to escape, if possible, the Divine presence. True repentance brings him back to acknowledge his guilt. When Adam had sinned, he tried to hide himself amid the trees of the garden, but the Lord saw him and called him forth to give an account of himself. It is the same with us to-day. When we have gone astray from the right path, and are conscious that we have transgressed the commandment of our heavenly Father, we feel a shrinking from his presence, a reluctance to meet him in prayer, a disposition to hide and get away where our guilt will not be exposed. This is a wrong way and a vain attempt. We cannot hide from God. We may escape the notice of our fellow men, and sometimes get beyond their reach, but we cannot escape the all-searching glance of Him whose eyes are in every place, nor elude the grasp of Him who holdeth the universe in his hand. The right way is to *come directly to God and ask his forgiveness.* There are many who repent, but they repent in the wrong way. They are sorry, but still they wander further and further from home. True repentance *turns a person around* and sets his face "toward" his Father.

The history of the prodigal son illustrates true repentance. He went far away from home into a foreign land, and there spent his substance in riotous living with proud and gay companions. As long as his money lasted he had plenty of associates, and a splendid time in sinful pleasures. After a while there came a money-panic. Business was dull, the fields did not yield their crops, and there was a famine in the land. He began to be in want. Times looked exceedingly dark. He tried to get employment, but could not. By and by he went and joined himself to a citizen of that country, who sent him into his fields to feed swine. This must have been very humiliating, but it was this or nothing. Starvation stared him in the face. "He fain would have filled his belly with the husks which the swine did eat, and no man gave unto him." Friendless and alone, ragged and almost starved, he sat down and wept. O how glad he would have been to see his good old mother, or his gray-headed father! He thought of home, but he had been such a wild, wicked boy, that he feared he would not be received. He knew not that his dear old father still loved him, and was watching for his return. At length he came to himself, and said: "How many hired servants of my father have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father." Slowly across the fields he comes, with bowed head, and a sorrowful heart. Ah, there is no pride about him now. He has learned a few excellent lessons in deep affliction, and is willing now to be even a servant, if his father will only accept him as such. But look yonder! I see his father going to meet him. When the returning one was "yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him." They weep together. O what a meeting is this! The son begins to tell his story: "Father, I have sinned"—the father stops him. "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. Bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

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JESUS.—"All the food of the soul is dry, if it be not mingled with this oil; is insipid, if it be not preserved with this salt. If you write, I have no relish unless I there read of Jesus; if you dispute or confer, I have no relish unless in them I hear the name of Jesus."—*Bernard.*

Miscellany.

The Old Year and the New.

BY JOSIE M. BUCKLIN.

The "Old Year" dies to-night!
Perchance our hearts are sad;
Or are they blithe and glad,
With thoughts of future bright?

Well, be that as it may,
To-night the old year dies,
And all our tears and sighs
Will not prolong his stay.

Wrapped in his snowy shroud,
He fadeth swift away;
Gone to the past, to stay
With all the vanished crowd.

[illegible] that we have known—
Years full of sunny days,
And darksome, dreary ways,
With thorns and roses strewn.

What bright resolves we made,
When this old year was new,
[illegible] good that we would do,
[illegible] should fade.

[illegible] thou knowest well
The failures, great and small;
Thy record showeth all,
[illegible] every sin doth tell.

[illegible] old seventy-four!
[illegible] last sand has been told,
[illegible] thou art sad and old,
[illegible] forevermore!

[illegible] the "New Year"'s born!
[illegible] the glad new year
[illegible] greet us full of cheer,
[illegible] dawning of the morn.

[illegible] O God above,
Help us to entertain,
Leaving behind each sin,
[illegible] by thy love.

[illegible] know the bliss it holds?
[illegible] the parting skies
[illegible] our waiting eyes
[illegible] streets of gold—

[illegible] wonders bright,
[illegible] city fair,
[illegible] we long to share
[illegible] of love and light.

N. Y., Dec. 31, 1874.

John Knox's Call.

Knox's call to the ministry is [illegible] by McCrie: "These persons [illegible] with Knox's talents and [illegible] of teaching pupils, that they [illegible] strongly to preach in public, [illegible] colleague to Rough. But [illegible] all their solicitations, assigning [illegible] reason that he did not consider himself as having a call to this employment, and he would not be guilty of intrusion. They did not, however, desist from their purpose; but, having consulted with their brethren, came to a resolution, without his knowledge, that a call should be publicly given him, in the name of the whole, to become one of their ministers.

"Accordingly, on a day fixed for the purpose, Rough preached a sermon on the election of ministers, in which he declared the power which any congregation, however small, had over any one in whom they perceived gifts suited to the office; and how dangerous it was for such a person to reject the call of those who desired instruction. The sermon being concluded, the preacher turned to Knox, who was present, and addressed him in these words: 'Brother, you should not be offended although I speak unto you that which I have in charge, even from all those here present, which is this: In the name of God, and of his Son Jesus Christ, and in the name of them that presently call you by my mouth, I charge you that you refuse not this holy vocation; but as you desire the glory of God, the increase of Christ's kingdom, the edification of your brethren, and the comfort of me, whom you understand well enough to be oppressed with the multitude of labors, that you take the public office and charge of preaching, even as you look to avoid God's heavy displeasure and desire that he shall multiply his grace unto you.' Then addressing himself to the congregation, he said, 'Was not your charge unto me, and do ye not approve this vocation?' They all answered, 'It was, and we approve it.'

"Overwhelmed by this unexpected and solemn charge, Knox, after an ineffectual attempt to address the audience, burst into tears, rushed out of the assembly, and shut himself up in his chamber. His countenance and behavior that day, and till the day he was compelled to present himself in the public place of preaching, did sufficiently declare the grief and trouble of his heart; for no man saw any sign of mirth from him for many days together."

It is plain that John Knox regarded a call to preach in a far different light from many of the present day. Some men talk very flippantly of the sacred office, and very arrogantly of their ability to fill it. They seem to have no deep sense of the responsibilities involved. Instead of waiting to be *pushed* out into the gospel field, they often go before they are sent, and are too slow in learning that they have sadly missed their calling. It is a very bad sign for a man to be bragging of his abilities and begging a license or ordination. When *God* calls a man to preach, the *people* are very apt to call him too. Thus called, he will respond in a modest, reluctant, and solemn manner.

The Baptist Chime of Bells.

The *Union, Weekly, Examiner, Watchman, Outlook*—I take them all, and enjoy them abundantly. They scold and blame, praise and bless, prove and disprove. One says: "The Lord's table for the Lord's disciple." "Leave the question of communion with the communicant and his divine Master." "Let a man *examine himself*, and so let him eat." Another says: "Yes;" "No;" "Perhaps." Another: "Rigid close communion!" "Crush out the heretics!" "Build the Baptist fence strong and high!" "The sacramental feast is for the *elect* only, and *we* are the elect!" Another: "We are a *regular* Baptist." "We deplore this agitation. We are grieved that wiser counsels do not prevail. Arrest the difficulty before it becomes disastrous. The local church is the highest representative of Christ. We plant ourselves squarely on the ground that the attempt by a Baptist association to discipline a Baptist church is A USURPATION SUBVERSIVE OF OUR FUNDAMENTAL IDEA OF CHURCH INDEPENDENCE." And last and least of all, in our list, another cries: "Drive the plough-share through the Lord's farm, and plough up and plough out all these dangerous roots of liberalism." "*Rule or ruin*, is our motto." "Hang a millstone about the neck of every presumptuous advocate of liberty, and drown him in the depths of Jordan." "This thunder for freedom must cease." Like the crazy, impatient old man in the play, the editor cries, "I am King Lear, now stop thundering!"

I say I enjoy these weekly Baptist visitors. They are to me like a chime of bells. There is a harmony even in their discord.

The *Union* rings out full and clear on the Sabbath air, "Open communion!" "Open communion!" "Gospel liberty!" "Gospel liberty!"

The *Weekly*, in gentle tones, sounds forth, "Half open, half shut!" "Half open, half shut!" "Weekly, weakly!" "Weekly, weakly!"

The *Watchman* calls from the steeple, "Real open, nominal close!" "Real open, nominal close!"

Ding dong! Ding dong! goes the *Outlook*. "Close communion and Fulton!" "Fulton and close communion!" "Speak your mind and don't mince it!" "Speak your mind and don't mince it!"

The concord of discord comes to my ears full and clear, "CONFLICT, LIBERTY, and VICTORY!" "CONFLICT, LIBERTY, and VICTORY!"

Ring out, O bells. Let the sexton pull the ropes! The music of LIBERTY is on the morning air. The Baptist chimes are sounding. Gospel freedom is the melody, and the people hear the joyful sound.—*J. Hyatt Smith.*

Effects of Food.

It may be useful to understand the relative amount of *muscle, fat,* and *bone* produced by the different articles commonly used for food. Medical experiments have given us the following results:

	Muscle.	Fat.	Bone.
Potatoes	2	25	1
Rice	7	72	1
Beans	24	66	3
Eggs	16	37	2
Sugar	0	100	0
Cheese	30	25	5
Corn	11	75	1
Wheat	13	10	1
Rye	10	52	1
Fish	14	7	1
Fowl	17	20	2
Beef	22	4	1
Mutton	19	28	1

The Secret of Happiness.

The secret of happiness is to make the best of everything. No matter what happens to annoy, let it all glide along as easily, and with as few words of complaint and fault-finding as possible. Lit[illegible] [illegible]conveniences will intrude upon the [illegible] fortunate people; so the only way to be master of every situation is to make up your mind not to notice small annoyances. People may keep themselves in a constant broil over what amounts to nothing, and which, without accomplishing the least good, may ruin the peace and quiet of a household. We cannot have everything just as we want it in this world, and the sooner a person understands this fact, the sooner he may have a true basis for happiness.

It is the greatest folly to set the heart upon uncertainties, and then, if disappointed, refuse to be comforted or reconciled. Do the very best you can, and then take things as they come. If a man strives with his best knowledge, energy, and untiring labor, to accomplish a certain object, working with skill and patience, he is a success, whether the scheme fails or succeeds, and he ought to reconcile himself to failure if it was inevitable. If his labors have been of brain and hand, he is better fitted to succeed in other undertakings. And the question of success or failure is not settled till this life ends—no, not till the life to come shall reveal its grand results.—*Christian Treasury.*

Get Rid of the Bible.

Three Roman Catholic bishops gave this advice to the Pope on the day when consulted as to the best mode of strengthening the Church of Rome:

"Lastly, of all the advice we can give your Beatitude, we have reserved to the end the most important, viz.: That as little as possible of the Gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. The little which is usually read at mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that life, your interests prospered; but when they read more, they began to decay. To sum all: That book is the *one* which, more than any other, has raised against us those whirlwinds and tempests, whereby we were almost swept away; and, in fact, if any one examines it diligently, then confronts therewith the practice of our Church, he will perceive the great discordance, and that our doctrine is utterly different from and often contrary to it; which thing, if the people understand, they will not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even those few pages must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults."—Imp. Library at Paris, fol. B, No. 1,038, vol. ii. pp. 551—640; also Brit. Mus. 7, c. 10, 11, Fasciculus Rerum, Lond. 1690 fol.

The Pope was Julius III., and the document bears date "Bologna, Oct. 23, 1553." The genuineness has been verified by reference to the original in the library of the British Museum.—*N. Y. Observer.*

Welcome Words.

Keep the *Banner* unfurled! Let its pages glow with the radiant light of God's eternal truth. Let it make manifest the truth to every man's conscience in the sight of God. For in these days of popular Christianity, there is nothing more unpopular than *simple truth*; and the more simple it is, the less men seem inclined to receive it. They love to cling to high-sounding phrases and far-fetched ideas; and in order to save their pet dogmas, they are ever ready to conceal them under the old harlot's flimsy gauze of "mystery." "Make it plain," says the Word of God. "Wonderful mystery," says popular theology. May God help you to shed a glorious light on the path of man's destiny, so that many may be enabled to see that eternal life is "the gift of God, through Jesus Christ our Lord." STEWART CARLISLE.

I cannot, I will not be content with the ordinary type of religion. I really believe that in more than one-half of our modern professors, Christianity is a godless hypocrisy. Certainly it amounts to this, if it is made a matter of mere custom or worldly expediency. I have been where I have seen much of this. O, how I feel like living *alone with the Lord!* The piety of fashionable church-members, as a class, lacks the *true ring*. Instead of being a self-denying, self-crucifying, self-abhorring devotedness to God, it is manifestly a sickly, selfish sensationalism, coming from hearts never renewed. May God save us untouched by this leaven!

A. N. HITCHCOCK.

Praise the Lord, we belong to the Royal Family! Jesus has died. The price is paid. He has stretched out his arms and gathered us in. We are grafted and rooted into the living Vine. We are members of his body. Can a member perish while the *head* is lifted high, and the *heart* beats full of LIFE [illegible] impart this life to us. [illegible] "For if, being enemies, we were reconciled to God through the *death* of his Son, *much more*, being reconciled, shall we be saved by his LIFE." W. I. MANN.

Mad Ministers.

Some years ago, we were sitting at the hospitable table of a friend, in company with other ministers, some of them highly distinguished, when it was proposed to discuss the question of entire sanctification. "Oh! don't," said Dr. Hagany, who was one of the number, "if we do, we shall be sure to get mad." What is there in the question of Christian perfection which makes it inevitably bring out in clear relief Christian frailty? We approach it always with the dread of one who is coming near a powder-mill; we are almost sure of a "blowing up." Is it not possible to hold a theory upon the subject without demanding that every one shall be done to death who does not receive such theory in every particular and detail? It becomes daily safer for us to profess Christian *imperfection*; for in that event, one may be tolerably certain to sustain his profession by his practice.—*Methodist.*

THE chain of habit is commonly too light to be felt until it is too strong to be broken. This maxim is worth remembering, and pondering; particularly by moderate drinkers and beginners in the use of tobacco.

SPECIAL NOTICES.

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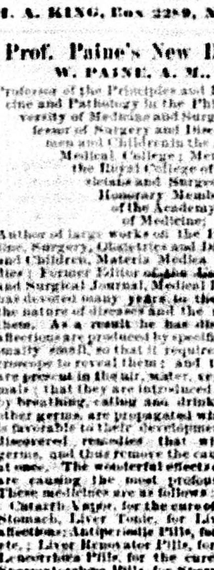

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Prof. Paine's New Discoveries.

W. PAINE, A. M., M. D.,
Professor of the Principles and Practice of Medicine and Pathology in the Philadelphia University of Medicine and Surgery; Ex-Professor of Surgery and Diseases of Women and Children in the American Medical College; Member of the Royal College of Physicians and Surgeons; Honorary Member of the Academy of Medicine;

Author of large works on the Practice of Medicine, Surgery, Obstetrics and Diseases of Women and Children, Materia Medica and New Remedies; Former Editor of the University Medical and Surgical Journal, Medical Independent, etc., has devoted many years to the investigation of the nature of diseases and the remedies to cure them. As a result he has discovered that all affections are produced by specific germs, infinitesimally small, so that it requires a powerful microscope to reveal them; and that these germs are present in the air, water, vegetables, and animals; that they are introduced into the system by breathing, eating and drinking, and, like all other germs, are propagated when the condition is favorable to their development. He has also discovered remedies that will destroy these germs, and thus remove the cause of the disease at once. The wonderful effects of these medicines are causing the most profound astonishment. These medicines are as follows:

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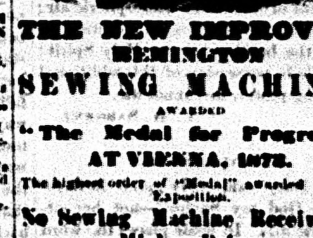

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UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Questions of this Department.

How did Nebuchadnezzar know that the fourth man that he saw walking in the fiery furnace had the form of the Son of God, himself being an idolater, and Jesus being then unborn? (Dan. 3: 25.)
L. PEETERS.

What is the real meaning of Rev. 6: 9-11?
X. Y. Z.

I would like an explanation of Matt. 27: 52, 53.
THOMAS LANE.

Is it right for Christians to engage in carnal warfare?
PEACE-MAKER.

Will there be an opportunity for sinners to repent and be forgiven in the world to come?
INQUIRER.

What is the New Testament meaning, application, and limitation of the term "Church?"
R. O. S.

Can a sinner be converted to God without a full consecration?
TRUTH-SEEKER.

Do persons receive the Holy Spirit at conversion, or is it a "gift" to be afterward bestowed?
L. L. W.

"And Satan stood up against Israel, and provoked David to number Israel."—I Chron. 21: 1. Wherein consisted the sin of this act? And is it now wrong for ecclesiastical rulers to number their church and display the same in the public prints?
J. C.

What did Peter mean by saying, "Shortly I must put off this, my tabernacle?" Did he believe he would be conscious independent of his mortal body?

In what sense can God be said to be in hell?—Ps. 139: 8.

Will some one explain Rom. 9: 5? C. WINS.

Does the New Testament, or any of its books, claim to be divinely inspired?
J. H. W.

When and by whom were the Old Testament books of our Protestant Bible first declared to be canonical Scripture?
J. H. W.

Will some one expose the following fallacy: "All force or energy is imperishable: the human mind is a force; therefore, the human mind is imperishable."
J. H. W.

An exposition of John 5: 5 is desired.

Spirit and Air.

Is there nothing more of a human *spirit* than atmospheric *air*? ALEXANDER.

I think there is. Yet all know that without atmospheric air man could not exist. When a child is born, if healthy, its first work is the inhaling of air into its lungs. It lived before its birth because of the life-principle it held by its connection with its mother. After birth it develops a life-principle of its own. This life-principle is not discernible, any more than air, and is partly dependent upon air for its development. But it exists all over the human system. In fact a well child is a thing of life, and air only enables it to continue to live and grow. When a consumptive person is examined, his body is found in a lifeless condition; that is, disease will so change a living organism as to make it a slowly dying one; and all the atmospheric air in the world cannot keep a consumptive alive, unless his entire system comes into a healthy condition, every organ acting fully and properly. Again, a man may lose all the air out of his lungs and yet live, provided all the other organs are uninjured, for they will come to the rescue of the lungs and cause them to act again. My belief concerning this is that the "spirit" in man, which Job and others speak of, is a developed life-principle, independent of breath or atmospheric air; that a Christian receives an addition to this by the baptism of the Holy Spirit; and while in possession of this additional life-giving power, he cannot die.

C. W. SARGENT.

SECOND ANSWER.

Yes. Mary said, "My *spirit* hath rejoiced in God my Savior"—not her atmospheric *air*. In some places the word *spirit*—as in James 2: 26—may be rendered *breath*, though I doubt whether it may ever be correctly rendered "*atmospheric air.*"
J. H. WHITMORE.

Christ's Immortality.

If the Father "only hath immortality," when, where, and how did the Son get it? C. WINS.

I understand that the *Father's* immortality was *underived*, and that the Son's immortality was derived from the Father. The Scriptures express it thus: "As the Father hath life in himself, so hath he given to the Son to have life in himself." John 5: 26. I cannot tell the *how* of it, or explain its philosophy.

J. H. WHITMORE.

A Darwinian Inquiry.

"The discoveries of modern science are revolutionizing the doctrines once implicitly believed. It is now regarded as certain that God did not make the world, but that the present order of things has been developed from primitive matter, by a law inherent in nature. Is it not therefore too late in the day to try to influence men's lives, by talking about Providence, redemption, and a life to come? Would it not be better that you teach the world the facts of science, and leave these superstitions to the grossly ignorant?"
A. DARWINIAN.

Our Darwinian friend can not be ignorant of the fact that the development theory is yet by no means demonstrated. Prof. Agassiz says it never will be. Till it is, it is too slender a speculation on which to rest man's undying hopes. But suppose it be true, what then? No mystery is solved by it. We are no nearer knowing whence we are, or wither we go. The question, Whence came "the primitive matter" of the universe, and who gave to nature its laws? is not answered. God is not driven from his throne. The use of a deity is full as much required as if the old theory were true, that the world and all things were created in six days of twenty-four hours each. The doctrine of an ever-working Providence is rather strengthened than weakened. Redemption from sin is just as much needed. The desire to live forever is just as strong. Heart and flesh cry out none the less for an Almighty Arm on which to lean, for a Redeemer in whom to trust, and for a Father's House to which to go when time shall fail. The facts of our spiritual nature compel us to believe in an overruling Providence and in a life to come. It is not "superstition." It is not "ignorance." We would teach men all the facts of science, and those pertaining to our spiritual nature, no less than those that pertain to the physical universe. It never will be "too late" to do that.

A Plane or a Sphere?

Does not the Bible oppose the Copernican system, and prove that the earth is a plane instead of a globe, around which the sun *really* revolves, as it does *apparently*? See Eccl. 1: 5, and other passages. STUDENT.

"Student" has cited no passage to prove that the Bible teaches the earth to be a plane. The above passage in Ecclesiastes speaks only as we do in modern times. The Hebrew and Greek speak of the four corners of the earth; of Joshua commanding the sun to stand still; the fact that God spake and it stood fast. These, together with the common expression of the sun rising and setting, are about all the passages that can be adduced. The four corners refer to the visible land, not to the world. The small sections of dry land on the earth have very little rotundity. Asia has four remarkable corners. Before the days of Peleg, when the earth was divided, a century after the dispersion, this may have been literally true; and then the expression may have been retained, just as we speak of the four points of the compass. Correct scientific language is not practicable in daily life. The sun actually moves in the heavens, and the passage in Joshua may mean that it stood still *with* the earth. The time when the earth stood fast may be prior to the Mosaic account of creation; or it may refer to the time of Joshua. Job speaks of the earth being hung on *nothing*, which may endorse prevalent belief without opposing the true system. It is true of the central sun of the universe, while, scientifically speaking, there is no such thing as nothing.
I. LAMB.

"Falling Away."

Is it not impossible for backsliders to be forgiven and restored, according to Heb. 6: 4-6?
JOHN SMITH.

I understand that those that "fall away" are those who were believers, but who finally renounce Christ and his gospel. They are *apostates*, renouncing and denouncing what they once professed to believe. One may be in a backslidden state without denying Christ, but that is not *falling away*. It is falling, but not falling away. A person may fall part way down hill, without falling to the bottom of the hill. A backslider falls part way down hill, but an apostate falls to the bottom of the hill, and then swears that he never was on the hill at all. A backslider may desire to reach the top of the hill again; and, having sinned, he has "an advocate with the Father," who will bring him there. An apostate does not wish to have anything more to do with the hill. The backslider is ashamed of himself, while the apostate is ashamed of Christ. There is quite a difference between falling, and falling away. In these perilous times, when so many are falling away, ridiculing Christ, Christians, and Christianity, may we avail ourselves of that divine power which is vouchsafed to all who have faith in God. Be careful about falling at all. There is danger, in falling, that we may fall further; and by neglecting the Lord there is danger of falling away altogether.

F. H. BURBANK.

Items of Interest.

There is only one Catholic newspaper in the United States to every 300,000 Catholics.

Of the 754 journals published in Paris, 53 are devoted to religion and theology.

The suppression of the religious order of "Sisters of Charity" has been decreed by the Mexican Congress, by a vote of 113 against 57.

The Shah of Persia refuses to introduce street cars, "because that would be allowing the poor to ride as well as the rich." A struggling young man has no chance in Persia.

It is estimated that there are fifty-seven women actually editing newspapers in this country. The female reporters, general writers, etc., engaged on the Press are numbered by hundreds.

A baby only a year old was recently sent by express from one New Hampshire town to another, duly labelled and propped up in a big chair, with a turkey and another express package before it to prevent its falling out.

The question of the hour is, Did the Pope call Mr. Gladstone a "viper?" Some dozen or more persons say they heard him say it. But if infallibility is worth anything—covering "all matters of faith and morals"—the dozen witnesses are to be disbelieved, for the Pope denies it.

A man selling guano in Washington city has been indicted by a theater-manager near by for keeping a nuisance. But the dealer in fertilizers responds that the bad smells from his premises are no worse than the bad morals of the theater. The justice thought the defense valid, and accordingly dismissed the complaint. We agree with the Washington magistrate, for we think it is better, all things considered, to offend the nose than the soul.

The great German Field-Marshal thus expresses himself in a late letter: "It is sad enough when armies are compelled to lacerate each other; but it is absolute return to barbarism when whole nations are let loose. Warfare by regular armies is like a thunder-storm, devastating doomed tracts of land with fearful effect. But a struggle like the one now going on in Spain may be aptly compared to a fetid atmosphere destroying the harvest of a whole kingdom."

Infidelity is unsatisfying, as the following proves:—"Mr. Frothingham related in a published sermon, after the New York Free Religious Convention of last year, that one of the leading speakers there said to him, after meeting, that he was utterly sick of the subject, and that if he were asked to define religion, he should call it 'the universal nuisance.' Mr. Frothingham said that this was a deliberate and serious utterance, occasioned by profound despair of everything called religion."

The Rev. Dr. Graves, writing in the *Baptist*, a Southern paper, makes a statement of the defections from the "regular" ranks of his denomination. He numbers the accessions to open communion views and practices for the past year at four associations and six churches. The aggregate footing is 26,778. Of this he sets down 300 as from the Lee Avenue Church, 280 from the Marcy Avenue Church, 400 from Gethsemane, 900 from the First Church, 170 from the Sixth Avenue, and 130 from the People's Church, all of Brooklyn.

A Welsh clergyman asked a little girl for the text of his last sermon. The child gave no answer—she only wept. He ascertained that she had no Bible in which to look for the text. And this led him to inquire whether her parents and neighbors had a Bible; and this led to a meeting in London of a few devoted Christians, to devise means to supply the poor in Wales with the Bible, the grand result of which was the formation of the British and Foreign Bible Society, which has already distributed more than 15,-000,000 copies of the Bible.

The English Churchmen, having claimed the title "reverend" as exclusively their own, are now proceeding to distribute it in grades. Ministers in charge are of course "reverend," bishops are "right reverend," the actual deans of abbeys and cathedrals are "very reverend;" there are also a large number of rural deans not quite up to this mark, and it is proposed to call them "rather reverend." It is now suggested to confer the "rather" or "very reverend," it is not quite clear which, upon the Deans of Convocation in the United States, and to designate deacons as "quite reverend," and lay deputies as "almost reverend."

It is said that there are eight hundred thousand more women than men in England!

Sixty thousand colliers in South Wales have struck work in consequence of a reduction in their wages.

According to the military survey of the Russian empire the monarchy extends over 400,000 miles, or one-sixth of the inhabited globe.

Minneapolis, has a new journalistic venture in the shape of a daily paper printed on a postal card. This miniature sheet bears the name of the *Post Baby*.

The Cincinnati *Commercial* offers the Spiritualists a liberal price if they will furnish half a column of news four hours in advance of the telegraph.

The foreign mails bring intelligence of the death, on the 1st of December, of Dr. Lobegott F. K. Tischendorf, the well known German theologian and Bible student.

Over sixty different nations, including Japan, now burns American kerosene, and the extremely small price has given an impetus to its adoption as an illuminator all over the world.

It makes some difference in England after all whether a man is white or black. The claim of England against Spain was settled by the payment of £500 for each white, and £300 for each colored subject.

The Seventh Day Adventists have a General Conference which includes fifteen State Conferences, seventy-five ordained ministers, sixty licentiates, 300 churches, and 15,000 members.

High Presbyterianism! Just think of it! What an anomaly. Yet there is a High Presbyterian Church. It is situated at Fairplay, on the Rocky Mountains, just 9,700 feet above the level of the sea.

It may be considered a singular coincidence, but it is nevertheless a fact, that in New Haven, Conn., the Medical College is on the road to the cemetery; the Divinity College on the road to the almshouse, and the Law School on the road to the jail.

An Iowa editor got mad, the other day, and this is what he said: "The man who will keep a paper a length of time, and then send it back marked 'refused,' and 'uncalled for,' would swallow a blind dog's dinner, and then beat the dog for being blind."

The London *Tablet*, which is the recognized organ of the English Ultramontanists, recently stated that should England be engaged in war, and the temporal sovereignty be at issue, and the Pope should advise or command English soldiers and sailors to desert their flag and fight against their country, it would be their duty to do so.

A frank Baptist in the city of Lancaster, Pa., writes to a Boston editor:—"If you know of any minister in or around Boston who is tired of an easy life, and who wants to work hard, and who is spoiling for a fight with discouragement, discord, and difficulty, as well as with the world and the devil, pass him along this way."

The recent ridiculous discussion as to the use of "Rev.," as a handle to a Dissenting minister's name when chiseled on a tombstone, has received a quietus from the "Head of the Church," Her Majesty, Queen Victoria. She has caused a letter to be written to the living Methodist Punshon, and it came to him directed to the Reverend William M. Punshon. What higher authority now can Bishop Wordsworth or his followers ask for?

According to the *American Journalist*, during the last four weeks no less than 200 daily and weekly newspapers have suspended publication in this country alone; and it is estimated that $8,000,000 have been lost during the year in the publication business. How many of the newspapers suspended because of the failure of subscribers to promptly pay their subscriptions, will never be known with any degree of certainty. That a large majority of them owe their failure to this neglect, is undoubtedly true.

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The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, Calculated to advance the cause of Truth. All matter of interest demanding elaborate discussions will be referred to other Departments.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Questions of this Department.

How did Nebuchadnezzar know that the fourth man that he saw walking in the fiery furnace had the form of the Son of God, himself being an idolater, and Jesus being then unborn? (Dan. 3: 25.) L. PEYTERS.

What is the real meaning of Rev. 6: 9-11? E. V. Z.

I would like an explanation of Matt. 27: 52, 53. THOS. LANE.

Is it right for Christians to engage in carnal warfare? PEACE-MAKER.

Will there be an opportunity for sinners to repent and be forgiven in the world to come? INQUIRER.

What is the New Testament meaning, application, and limitation of the term "Church?" R. C. S.

Can a sinner be converted to God without a full consecration? TRUTH-SEEKER.

Do persons receive the Holy Spirit at conversion, or is it a "gift" to be afterward bestowed? L. L. W.

"And Satan stood up against Israel, and provoked David to number Israel."—I Chron. 21: 1. Wherein consisted the sin of this act? And is it now wrong for ecclesiastical rulers to number their church and display the same in the public prints? J. C.

What did Peter mean by saying, "Shortly I must put off this, my tabernacle?" Did he believe he would be conscious independent of his mortal body?

In what sense can God be said to be in hell?—Ps. 139: 8.

Will some one explain Rom. 9: 3? C. WARE.

Does the New Testament, or any of its books, claim to be divinely inspired? J. R. W.

When and by whom were the Old Testament books of our Protestant Bible first declared to be canonical Scripture? J. R. W.

Will some one expose the following fallacy: "All force or energy is imperishable: the human mind is a force: therefore, the human mind is imperishable." J. R. W.

An exposition of John 3: 5 is desired.

Spirit and Air.

Is there nothing more of a human *spirit* than atmospheric *air?* ALEXANDER.

I think there is. Yet all know that without atmospheric air man could not exist. When a child is born, if healthy, its first work is the inhaling of air into its lungs. It lived before its birth because of the life-principle it held by its connection with its mother. After birth it develops a life-principle of its own. This life-principle is not discernible, any more than air, and is partly dependent upon air for its development. But it exists all over the human system. In fact a well child is a thing of life, and air only enables it to continue to live and grow. When a consumptive person is examined, his body is found in a lifeless condition; that is, disease will so change a living organism as to make it a slowly dying one; and all the atmospheric air in the world cannot keep a consumptive alive, unless his entire system comes into a healthy condition, every organ acting fully and properly. Again, a man may lose all the air out of his lungs and get live, provided all the other organs are uninjured, for they will come to the succor of the lungs and cause them to act again. My belief concerning this is that the "spirit" in man, which Job and others speak of, is a developed life-principle, independent of breath or atmospheric air; that a Christian receives an addition to this by the baptism of the Holy Spirit; and while in possession of this additional life-giving power, he cannot die.

C. W. SAMORNY.

SECOND ANSWER.

Yes. Mary said, "My *spirit* hath rejoiced in God my Savior"—not her atmospheric *air.* In some places the word *spirit*—as in James 2: 26—may be rendered *breath*, though I doubt whether it may ever be correctly rendered *"atmospheric air."* J. H. WHITMORE.

Christ's Immortality.

If the Father "only hath immortality," when, where, and how did the Son get it? C. WIRE.

I understand that the Father's immortality was *underived*, and that the Son's immortality was derived from the Father. The Scriptures express it thus: "As the Father hath life in himself, so hath he given to the Son to have life in himself." John 5: 26. I cannot tell the *how* of it, or explain its philosophy.

J. H. WHITMORE.

A Darwinian Inquiry.

"The discoveries of modern science are revolutionizing the doctrines once implicitly believed. It is now regarded as certain that God did not make the world, but that the present order of things has been developed from primitive matter, by a law inherent in nature. Is it not therefore too late in the day to try to influence men's lives, by talking about Providence, redemption, and a life to come? Would it not be better that you teach the world the facts of science, and leave these superstitions to the grossly ignorant?"

A. DARWINIAN.

Our Darwinian friend can not be ignorant of the fact that the development theory is yet by no means demonstrated. Prof. Agassiz says it never will be. Till it is, it is too slender a speculation on which to rest man's undying hopes. But suppose it be true, what then? No mystery is solved by it. We are no nearer knowing whence we are, or wither we go. The question, Whence came "the primitive matter" of the universe, and who gave to nature its laws? is not answered. God is not driven from his throne. The use of a deity is full as much required as if the old theory were true, that the world and all things were created in six days of twenty-four hours each. The doctrine of an ever-working Providence is rather strengthened than weakened. Redemption from sin is just as much needed. The desire to live forever is just as strong. Heart and flesh cry out none the less for an Almighty Arm on which to lean, for a Redeemer in whom to trust, and for a Father's House to which to go when time shall fail. The facts of our spiritual nature compel us to believe in an overruling Providence and in a life to come. It is not "superstition." It is not "ignorance." We would teach men all the facts of science, and those pertaining to our spiritual nature, no less than those that pertain to the physical universe. It never will be "too late" to do that.

A Plane or a Sphere?

Does not the Bible oppose the Copernican system, and prove that the earth is a plane instead of a globe, around which the sun *really* revolves, as it does *apparently?* See Eccl. 1: 5, and other passages. STUDENT.

"Student" has cited no passage to prove that the Bible teaches the earth to be a plane. The above passage in Ecclesiastes speaks only as we do in modern times. The Hebrew and Greek speak of the four corners of the earth; of Joshua commanding the sun to stand still; the fact that God spake and it stood fast. These, together with the common expression of the sun rising and setting, are about all the passages that can be adduced. The four corners refer to the visible land, not to the world. The small sections of dry land on the earth have very little rotundity. Asia has four remarkable corners. Before the days of Peleg, when the earth was divided, a century after the dispersion, this may have been literally true; and then the expression may have been retained, just as we speak of the four points of the compass. Correct scientific language is not practicable in daily life. The sun actually moves in the heavens, and the passage in Joshua may mean that it stood still *with* the earth. The time when the earth stood fast may be prior to the Mosaic account of creation; or it may refer to the time of Joshua. Job speaks of the earth being hung on *nothing*, which may endorse prevalent belief without opposing the true system. It is true of the central sun of the universe, while, scientifically speaking, there is no such thing as nothing. I. LAMB.

"Falling Away."

Is it not impossible for backsliders to be forgiven and restored, according to Heb. 6: 4-6?

JOHN SMITH.

I understand that those that "fall away" are those who were believers, but who finally renounce Christ and his gospel. They are *apostates*, renouncing and denouncing what they once professed to believe. One may be in a backslidden state without denying Christ, but that is *not falling away.* It is falling, but not falling away. A person may fall part way down hill, without falling to the bottom of the hill. A backslider falls part way down hill, but an apostate falls to the bottom of the hill, and then swears that he never was on the hill at all. A backslider may desire to reach the top of the hill again; and, having sinned, he has "an advocate with the Father," who will bring him there. An apostate does not wish to have anything more to do with the hill. The backslider is ashamed of himself, while the apostate is ashamed of Christ. There is quite a difference between falling, and falling away. In these perilous times, when so many are falling away, ridiculing Christ, Christians, and Christianity, may we avail ourselves of that divine power which is vouchsafed to all who have faith in God. Be careful about falling at all. There is danger, in falling, that we may fall further; and by neglecting the Lord there is danger of falling away altogether.

F. H. BURBANK.

Items of Interest.

There is only one Catholic newspaper in the United States to every 200,000 Catholics.

Of the 754 journals published in Paris, 53 are devoted to religion and theology.

The suppression of the religious order of "Sisters of Charity" has been decreed by the Mexican Congress, by a vote of 113 against 57.

The Shah of Persia refuses to introduce street cars, "because that would be allowing the poor to ride as well as the rich." A struggling young man has no chance in Persia.

It is estimated that there are fifty-seven women actually editing newspapers in this country. The female reporters, general writers, etc., engaged on the Press are numbered by hundreds.

A baby only a year old was recently sent by express from one New Hampshire town to another, duly labelled and propped up in a big chair, with a turkey and another express package *before* it to prevent its falling out.

The question of the hour is, Did the Pope call Mr. Gladstone a "viper?" Some dozen or more persons say they heard him say it. But if infallibility is worth anything—covering "all matters of faith and morals"—the dozen witnesses are to be disbelieved, for the Pope denies it.

A man selling guano in Washington city has been indicted by a theater-manager near by for keeping a nuisance. But the dealer in fertilizers responds that the bad smells from his premises are no worse than the bad morals of the theater. The justice thought the defense valid, and accordingly dismissed the complaint. We agree with the Washington magistrate, for we think it is better, all things considered, to offend the nose than the soul.

The great German Field-Marshal thus expresses himself in a late letter: "It is sad enough when armies are compelled to incarate each other; but it is absolute return to barbarism when whole nations are let loose. Warfare by regular armies is like a thunder-storm, devastating doomed tracts of land with fearful effect. But a struggle like the one now going on in Spain may be aptly compared to a fetid atmosphere destroying the harvest of a whole kingdom."

Infidelity is unsatisfying, as the following proves:—"Mr. Frothingham related in a published sermon, after the New York Free Religious Convention of last year, that one of the leading speakers there said to him, after meeting, that he was utterly sick of the subject, and that if he were asked to define religion, he should call it 'the universal nuisance.' Mr. Frothingham said that this was a deliberate and serious utterance, occasioned by profound despair of everything called religion."

The Rev. Dr. Graves, writing in the *Baptist*, a Southern paper, makes a statement of the defections from the "regular" ranks of his denomination. He numbers the accessions to open communion views and practices for the past year at four associations and six churches. The aggregate footing is 26,778. Of this he sets down 300 as from the Lee Avenue Church, 200 from the Marcy Avenue Church, 400 from Gethsemane, 900 from the First Church, 170 from the Sixth Avenue, and 130 from the People's Church, all of Brooklyn.

A Welsh clergyman asked a little girl for the text of his last sermon. The child gave no answer—she only wept. He ascertained that she had no Bible in which to look for the text. And this led him to inquire whether her parents and neighbors had a Bible; and this led to a meeting in London of a few devoted Christians, to devise means to supply the poor in Wales with the Bible, the grand result of which was the formation of the British and Foreign Bible Society, which has already distributed more than 15,000,000 copies of the Bible.

The English Churchmen, having claimed the title "reverend" as exclusively their own, are now proceeding to distribute it in grades. Ministers in charge are of course "reverend," bishops are "right reverend," the actual deans of abbeys and cathedrals are "very reverend;" there are also a large number of rural deans not quite up to this mark, and it is proposed to call them "rather reverend." It is now suggested to confer the "rather" or "very reverend," it is not quite clear which, upon the Deans of Convocation in the United States, and to designate deacons as "quite reverend," and lay deputies as "almost reverend."

It is said that there are eight hundred thousand more women than men in England!

Sixty thousand colliers in South Wales have struck work in consequence of a reduction in their wages.

According to the military survey of the Russian empire the monarchy extends over 400,000 miles, or one-sixth of the inhabited globe.

Minneapolis has a new journalistic venture in the shape of a daily paper printed on a postal card. This miniature sheet bears the name of the *Post Baby.*

The Cincinnati *Commercial* offers the Spiritualists a liberal price if they will furnish half a column of news four hours in advance of the telegraph.

The foreign mails bring intelligence of the death, on the 1st of December, of Dr. Lobegott F. K. Tischendorf, the well known German theologian and Bible student.

Over sixty different nations, including Japan, now burn American kerosene, and the extremely small price has given an impetus to its adoption as an illuminator all over the world.

It makes some difference in England after all whether a man is white or black. The claim of England against Spain was settled by the payment of £500 for each white, and £300 for each colored subject.

The Seventh Day Adventists have a General Conference which includes fifteen State Conferences, seventy-five ordained ministers, sixty licentiates, 200 churches, and 15,000 members.

High Presbyterianism! Just think of it! What an anomaly. Yet there is a High Presbyterian Church. It is situated at Fairplay, on the Rocky Mountains, just 9,700 feet above the level of the sea.

It may be considered a singular coincidence, but it is nevertheless a fact, that in New Haven, Conn., the Medical College is on the road to the cemetery; the Divinity College on the road to the almshouse, and the Law School on the road to the jail.

An Iowa editor got mad, the other day, and this is what he said: "The man who will keep a paper a length of time, and then send it back marked 'refused,' and 'uncalled for,' would swallow a blind dog's dinner, and then beat the dog for being blind."

The London *Tablet*, which is the recognized organ of the English Ultramontanists, recently stated that should England be engaged in war, and the temporal sovereignty be at issue, and the Pope should advise or command English soldiers and sailors to desert their flag and fight against their country, it would be their duty to do so.

A frank Baptist in the city of Lancaster, Pa., writes to a Boston editor:—"If you know of any minister in or around Boston who is tired of an easy life, and who wants to work hard, and who is spoiling for a fight with discouragement, discord, and difficulty, as well as with the world and the devil, pass him along this way."

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THE BIBLE BANNER

THE BIBLE, OUR ONLY CREED: CHRISTIAN CHARACTER, OUR ONLY TEST OF FELLOWSHIP.

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OBJECT AND SCOPE.

The Bible Banner is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

WHAT OF THAT?

"Tired!" Well, what of that?
Did'st fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come! rouse thee, work while it is called to-day;
Coward, arise, go forth upon the way!

"Lonely!" And what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own;
Work may be done in loneliness; work on!

"Dark!" Well, and what of that?
Did'st fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet;
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.

"Hard!" Well, and what of that?
Did'st fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task; conquer or die!
It must be learned—learn it, then, patiently.

"No help!" Nay; 'tis not so;
Though human help be far, thy God is nigh,
Who feeds the ravens, hears his children cry.
He's near thee wheresoe'er thy footsteps roam,
And he will guide thee, light thee, help thee home.

THE SAMARITAN WOMAN.

BY ALVIRUS N. HITCHCOCK.

Long ago a little band of pedestrians might have been seen wending their way along one of the frequented roads of Samaria. The surrounding scenery is the most delightful of all Palestine. Mt. Gerizim on the south and Ebal on the north form a beautiful valley abounding in verdure and delicious fruits. Sparkling fountains gush forth from the rocks, and purling rills course down the mountain sides. The nightingale seeks a home in the lovely vale, and blends her warbling with the music of nature. However, the travelers, who are dressed in the garb of strangers, seem to be little interested in the surroundings. Doubtless there is reason for their seeming indifference. They are Jews, and are entering the country of the Samaritans. They are wearied, also, and they may be suffering from thirst and hunger.

We are particularly struck with the appearance of one who walks near the center of the group. He seems to be the chief object of attention on the part of those about him. He bears the marks of care and weariness even more than the rest, and carries a staff to aid him in his journey; but beneath these outward expressions we see a look of earnestness

CHRIST AT THE WELL IN SAMARIA.

and thoughtfulness that bespeaks some deep inward emotion.

Passing along the lower road east of Shechem, they come to an old well with a low curb of moss-covered stone. Here and there tufts of grass have sprung up around it. Overcome with fatigue, the stranger with the staff turns aside and seats himself upon the stone, as seen in the engraving, while his companions go into the city to buy bread. He lays his hat upon the ground, and wearily wipes the dust and moisture from his face. A moment he is left alone.

More than ever we wonder who the stranger is. Now he sees a woman coming to the well for water. It is a welcome sight, for he is thirsty. As she comes near, he asks for a drink. The woman readily discovers from his appearance that he is a Jew, and she at once questions the propriety of his seeking a favor at the hands of a Samaritan. Said he, "*If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water.*"

Strange words for a Jew! She does not understand them. But seeing nothing in his hand with which he might draw, she inquires of him concerning the source of this living water; and she asks further: "Art thou greater than our father Jacob, who gave us the well?" He replies, "*Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life.*"

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"LIFT UP A STANDARD for the PEOPLE"

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"THY KINGDOM COME: THY WILL BE DONE!"

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THE BIBLE, OUR ONLY CREED: CHRISTIAN CHARACTER, OUR ONLY TEST OF FELLOWSHIP.

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OBJECT AND SCOPE.

The Bible Banner is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Regeneration of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

WHAT OF THAT?

"Tired?" Well, what of that?
Did'st fancy life was spent on beds of ease,
Gathering the rose leaves scattered by the breeze?
Come, labor thee, work while it is called to-day;
Arise, arise, go forth upon the way!

"Lonely?" And what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own;
Work may be done in loneliness; work on!

"Dark?" Well, and what of that?
Did'st fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet;
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.

"Hard?" Well, and what of that?
Did'st fancy life one summer holiday,
With lessons none to learn, and naught but play?
Nay, get thee to thy task; conquer or die!
It must be learned—learn it, then, patiently.

"No help?" Nay; 'tis not so;
Though human help be far, thy God is nigh,
Who feeds the ravens, hears his children cry.
He's near thee wheresoe'er thy footsteps roam,
And he will guide thee, light thee, help thee home.

THE SAMARITAN WOMAN.

BY ALVIRUS N. HITCHCOCK.

Long ago a little band of pedestrians might have been seen wending their way along one of the frequented roads of Samaria. The surrounding scenery is the most delightful of all Palestine. Mt. Gerizim on the south and Ebal on the north form a beautiful valley abounding in verdure and delicious fruits. Sparkling fountains gush forth from the rocks, and purling rills course down the mountain sides. The nightingale seeks a home in the lovely vale, and blends her warbling with the music of nature. However, the travelers, who are dressed in the garb of strangers, seem to be little interested in the surroundings. Doubtless there is reason for their seeming indifference. They are Jews, and are entering the country of the Samaritans. They are wearied, also, and they may be suffering from thirst and hunger.

We are particularly struck with the appearance of one who walks near the center of the group. He seems to be the chief object of attention on the part of those about him. He bears the marks of care and weariness even more than the rest, and carries a staff to aid him in his journey; but beneath these outward expressions we see a look of earnestness

CHRIST AT THE WELL IN SAMARIA.

and thoughtfulness that bespeaks some deep inward emotion.

Passing along the lower road east of Shechem, they come to an old well with a low curb of moss-covered stone. Here and there tufts of grass have sprung up around it. Overcome with fatigue, the stranger with the staff turns aside and seats himself upon the stone, as seen in the engraving, while his companions go into the city to buy bread. He lays his hat upon the ground, and wearily wipes the dust and moisture from his face. A moment he is left alone.

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Doctrinal.

"PROVE ALL THINGS."

IMMORTALITY AND RESURRECTION.

A belief in one inconsistent with a belief in the other.

BY J. H. WHITMORE.

We, who believe that the soul, as the intelligent part of man, enters at death upon its reward in heaven or punishment in hell, cannot consistently profess a belief in the resurrection of the body. For, the same reason that William Tyndale the English Martyr gave three hundred years ago, may be adduced now to show such inconsistency. "If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

In another way this inconsistency can be shown. Thus it is said that the body, as consisting entirely of matter, is incapable *per se* of good or evil, as it is essentially unintelligent. Very well. How then can the body be rewarded or punished? I know Mr. Spurgeon has said, "It would be unjust to punish the soul and not the body, for the body has had as much to do with sin as ever the soul had;" but I know, too, that this is great nonsense; for if, as Mr. Richard Watson says, "It is the soul *only* which perceives pain or pleasure, which suffers or enjoys," it necessarily follows that the body, being totally unconscious, cannot be the subject of either rewards or punishments.

If, as orthodoxy teaches, the body is a clog and a hindrance to the soul, impeding its free and active operations; if at death the soul, like an escaped prisoner, rejoices in its freedom, and, with all its powers vastly increased by its separation from its clay tenement, flits away to brighter scenes than those of earth, is it not the height of inconsistency and absurdity to affirm that the same soul, after having been in the enjoyment of celestial delights for thousands of years, will some day have its happiness increased by descending to the same earth that it had long ago spurned with contempt, and entering again the same body that had once been its prison-house.

I know every well that it is said that the body raised at the last day will be a spiritual body, in beauty, power, and endurance vastly superior to the natural body, but the gist of the objection will still adhere to it and be in full force. For, the spiritual body, however beautiful and powerful, however ethereal and glorious, will still be a *body*, a *material* body, a *house* for the soul.

If the soul's freedom is attained by getting *out* of the natural body, how can it be increased by getting *into* the spiritual body? If to be "unclothed" is essential to the soul's perfect freedom; if such unclothing takes place at death, which, as the hymn-book says, "sets the prisoner free;" then, after a thousand years more or less of perfect freedom, to clothe itself with another body, however fine and glorious, would be to lose its perfect freedom.

A very great majority of the Christian Church profess to believe in "the resurrection of the body." Yet nearly all who recite the "Apostles' Creed" (so-called) and say, "I believe in the resurrection of the body," also profess to believe that the souls of the righteous are immediately received into heaven at death. The inconsistency of professing to believe both these tenets is at length being acknowledged to some extent in many branches of at least the Protestant Church. Holding to the immortality of the soul, as the human mind or intelligence, not a few now openly and freely deny "the resurrection of the body."

The opinion seems to be fast gaining ground that the resurrection takes place at death, when the spiritual body is evolved from the natural body and becomes the more glorious clothing of the immortal, imperial soul. This doctrine is far more consistent for the immaterialist to profess than the resurrection of the body.

The doctrine of the resurrection of the body can be consistently defended only by admitting that man is mortal; that "what we *call* death" *is* death; that man's future life is dependent upon *his resurrection from the dead*. Upon any other hypothesis than that of the materiality and mortality of man it cannot be reasonably defended.

Perhaps some reputedly orthodox brother who reads this article may wish to "rise and explain," in which case I am sure the editor of THE BANNER will be glad to give him a chance.

Washington, D. C.

MOSES AND ELIAS ON THE MOUNT.

Matthew 17: 1-13.

BY J. F. WILCOX.

I readily grant that the personal presence of Moses on that occasion, would be *no* proof of either his resurrection from the dead or his continued existence in a dis-embodied state.

That he was *not* raised from the dead, is plain from the oft-repeated statement of the Scriptures that Jesus should be the "first fruits" of the harvest of the dead.

The conceit that he was raised *mortal*, (as was Lazarus and others,) for this especial occasion, and then died again, is scarcely worthy of serious notice. I would simply say, in reference to it, that the presence of Moses in a *mortal* nature would, by its incongruity, defeat the very end that Jesus sought to gain by the scene; which was, to present to his disciples a view of the *incorruptible* nature of himself and his redeemed in the kingdom of God.

We have then a choice of two positions on this subject, viz: either to admit the consciousness of the dead, or to deny point plank the actual personal presence of Moses on the occasion. This last we boldly and unhesitatingly do.

The transfiguration of Christ proves this by implication. He appeared before his disciples, or to their eyes, in a condition *which was not real*. "His face did shine as the sun, and his raiment was white as the light." The nature he *appeared* to possess was the incorruptible nature, which he did not *really* possess till glorified by a resurrection. As therefore his appearance was not real, so neither was Moses of Elijah really there. It was therefore a *vision*; and so Jesus declares to his disciples on descending from the Mount: "Tell the vision to no man, till the Son of Man be risen again from the dead."

But, says the objector, a vision may be a reality, for Paul on his way to Damascus really saw Christ, as he affirms repeatedly, "Last of all he was seen of me also." I Cor. 15: 8. And this he calls a "vision" when before Agrippa: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." Acts 26: 19. And again, it cannot be doubted that angels actually were at the sepulcher of our Savior, and were seen by the woman on the morning of his resurrection. Yet Luke calls this "a vision of angels." Luke 24: 23.

On the other hand, the "vision" of Peter on the house-top, of the great sheet, and the occasion of the angel delivering Peter from prison, where the historian says that "he wist not that it was *true* which was done by the angel, but thought he saw a vision," are examples in which a vision is not a reality. So far, then, as the English word "vision" is concerned, the situation is a very puzzling one; and the mere English reader can draw no conclusions from the use of that word, either for or against the position we take, and is, therefore, under absolute necessity of suspending judgment in the case. It is, therefore, with a good deal of gratification that, on turning to the original, we find the riddle solved. And in this we find a new proof that inspired wisdom did not use words at random, but chose the exact words required to convey the idea intended, so far as the infirmities of language would permit.

The word used by our Savior when descending from the Mount, and rendered "vision" by our translators, is *horama*, from *horao*, to see. It is defined by Groves, "sight, vision, appearance;" and by Greenfield, a "*supernatural* appearance, a vision." The first time the word appears as a noun in the New Testament, it is used by the Savior in the case under examination. The second instance is found in Acts 7: 31, and is rendered "sight." "When Moses *saw* it [the burning bush] he wondered at the *sight*." Now the question involved here is concerning the nature of the object which Moses saw. That it was not a reality which he saw—that it was not a literal bush literally in flames—is plain from the fact that it was not consumed. What he saw was a supernatural and unreal appearance, designed to attract his attention.

The third and fourth instances of its use will be found in Acts 9: 10, 12. "And there was a certain disciple named Ananias, and to him said the Lord in a *vision*, (*horama*,) Ananias, ... arise and ... inquire for Saul of Tarsus, for behold he prayeth and hath seen in a *vision* (*horama*) a man named Ananias coming in." That Ananias did not see the Lord, nor actually hear his voice, is evident from the fact that Paul did not mention *so* extraordinary a fact when enumerating those who had seen Christ as an evidence of his resurrection. That the appearance of Ananias to him in the *horama*, or "vision," was not real, is also sufficiently evident from the fact that Ananias was from home, and did not know of the whereabouts of Paul till sent to him.

The next instance is Acts 10: 3. "Cornelius saw in a vision (*horama*) ... an angel of God coming in to him." The character of *this* vision will be more apparent when we show, as we shall presently, that another word is generally used when a vision of angels is spoken of in the New Testament.

The next case we have is Peter's vision of the sheet, on the house-top. Acts 10: 17, 19; 11: 5. The word *horama* occurs three times in this narrative, and the third time, Peter, in rehearsing the matter to the Apostles at Jerusalem, says: "In a *trance* I saw a *vision*." (*Eidon en ekstasei horama.*) Literally, "I saw in an ecstasy a vision." I apprehend that no one will take the position that what Peter saw really happened. We next find Peter delivered from the prison by the angel, and the historian says: "He went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a [*horama*] vision."

I cannot but regard this last statement of the inspired pen of Luke as tantamount to affirming that a "*horama*" is *not* a real but an *unreal* appearance, and it sufficiently develops the idea sought to be conveyed by the mind of God through the use of the word in question. Yet I cannot forbear referring to one other instance of its use to place its meaning beyond controversy, if I have not already done so. Acts 16: 9, 10. A man from Macedonia stands by the bedside of the slumbering Paul, and cries in his ear, "Come over into Macedonia and help us;" and this, inspiration twice calls a "*horama*."

Why did not Luke, who wrote in pure Greek, call it an "*optasia*?" This is the word that Luke put into the mouth of Paul when, standing before Agrippa, he says: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." Acts 26: 19. Luke uses the same word when he gives an account of the vision of Zacharias, of the angel in the temple. Luke 1: 22. Also when the women at the sepulcher had a "vision (*optasian*) of angels who said that he was alive." The answer is apparent. Paul actually saw Christ. The Lord was as really there as when at the table, or on the cross. And the angels were *really* at the tomb; and hence were *really* seen by the women. Therefore inspiration chooses a word which always conveys that idea.

From the root of this word, viz., *optomai*, to see, our word *optic* is derived, which Webster defines as "relating to vision or sight." Diorama, "a scenic representation," from *dia*, through, and *horama*, a vision, is "a painting seen from a distance through a large opening." Panorama is from *pan* all, and *horama*; literally, a "*picture* of the universe."

Now it is such a word our Savior uses when descending from the mount. He says, "Tell the *vision* to no man." Can it be doubted that they saw an *unreal* but supernatural appearance, designed to convey important instruction to the beholders, and through them to the church in every succeeding age?

Winneconne, Wis.

"ONE BAPTISM."

BY J. H. WAGGONER.

Several correspondents have requested us to give our views in regard to "trine immersion," as practiced by the German Baptists or Dunkers. Also to give the historical facts regarding the modes of administration.

There is much difference of opinion respecting the age of trine immersion, and we have taken but little interest in the disputes on that point, for the reason that we think the question is so completely settled by Scripture that we need not appeal to history to ascertain our duty.

1. Those who practice trine immersion never sprinkle; they agree with us that the Greek word is properly translated immerse; therefore, we are agreed that *baptism* is equivalent to *immersion*. Hence, if Eph. 4: 5 were translated throughout, it would read, "One Lord, one faith, one immersion." And therefore we think their system is against the Scriptures, as they really have three baptisms. To reply, as they always do, that they have *one baptism with three immersions* is only to contradict their own avowed faith, that baptism is immersion. For, if baptism is properly translated immersion, then the expression, "one baptism with three immersions," is as much of a paradox as it is to say, one baptism with three baptisms, or one immersion with three immersions. This is so unless we admit that baptism is not identical with immersion. But if we do this, we concede the entire ground, and the question of *mode* has yet to be settled; that is, it remains to be proved that immersion, and that only, is baptism.

2. That three baptisms are required because there are three names given in the commission, does not appear reasonable. There is altogether too much separation of Father, Son, and Holy Spirit, in that view. Even in commercial transactions, anything done by an agent for a firm of three parties is done once for them all: as a debt of one thousand dollars would not be collected three times, once for each one of the firm, if *one thousand* were the sum specified. But the union of a firm in business comes far short of the unity existing between the Father, Son, and Holy Spirit, and *one baptism* is the duty specified.

Heb. 6: 2 ("doctrine of baptisms") is quoted by them as proof that there is a plurality of baptisms. This is true, but not in the sense in which they take it. There is one baptism of the Spirit, and one baptism of water. To make *three of one kind*, contradicts Eph. 4: 5. Whether we refer Eph. 4: 5, "one baptism," to that of water or of the Spirit, it proves that there is but one of that kind.

Paul, in Rom. 6: 3, says we are baptized into the death of Christ, or planted in the likeness of his death. I Cor. 15: 3, 4 says, Christ died for our sins, was buried, and rose again; this is the *order*. And that it is this to which the apostle refers in Rom. 6, is plain from verses 1-3, where he gives baptism or *burial* as proof that we are *dead*, making death to precede the burial. Now from this view, we may inquire, Did Christ die three times? We insist that he died as often as he was buried. And if we are buried three times, we are not baptized into his death, or planted in the likeness of his death, for he died and was buried but once. This is decisive with us.

Whether a person should be buried face downward is, we suppose, quite a matter of taste. If others prefer it, we offer no objections, but shall not consent to bury our friends in that manner. Could it be proved that Jesus was laid on his face in the tomb, it would be an argument in favor of that practice. But as we do not think it can be, we shall follow what seems to be a more proper way.—*Herald and Review.*

REVISED TRANSLATION.

Genesis 2: 15-25.

BY ISAIER LAMB, A. B.

And Jehovah Elohim took the man and put him into the garden of Eden to dress and keep it. And Jehovah Elohim commanded the man, saying: Of every tree of the garden, eating thou shalt eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die. And Jehovah Elohim said, [it is] not good that the man should be by himself. I will make him a help as his counterpart.

And out of the ground Jehovah Elohim formed every beast of the field, and every fowl of the air, and brought [them] unto the man to see what he would call them; and whatsoever the man called every living animal, that was the name thereof. And the man gave names to all large mammals, and to the fowl of the air, and to every beast of the field. But for the man there was not found a help as his counterpart. And Jehovah Elohim caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs and closed up the flesh instead thereof; and [of] the rib, which Jehovah Elohim had taken from man, builded he a woman, and brought her unto the man. And the man said: This is now bone of my bones, and flesh of my flesh. This one shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be with respect to the flesh one. And they were both naked—the man and his wife—and were not ashamed.

SOME of the domestic evils of drunkenness are houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals, or manners.

SPIRITUALIZING.

The proper use of language is the communication to others of what we feel, think, or purpose; the words we speak are the symbols of what we think or feel; and, in order that the means may accomplish the end contemplated, it is indispensably necessary that there be a common understanding between speaker and hearer, or writer and reader, as the case may be, regarding the import of the terms employed. In conversation, any defect in this matter can be remedied by explanation, but written language, to convey the ideas of the writer correctly, must be used and understood in a sense that is settled by usage and common consent; otherwise it would be impossible to have the conviction that we understood what the writer meant to express. These observations, of course, are as true of the language of Holy Scripture as that of any other writings; yet it is simply by acting otherwise that there are so many conflicting meanings put upon words spoken by the messengers of God to men.

If the Bible is a revelation of the mind and purposes of God, we surely ought to understand its terms in the same sense we would understand the same terms in any other book; yet, strange to tell, men, apparently by common consent, treat the words of Scripture as if they were those of an enigma, rather than those of a revelation; and modes of interpretation the most capricious, empirical, and fanciful, have been applied to the blessed book; hence those whom it was meant to enlighten and save have been perplexed, bewildered, and led astray.

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The spiritual sense is the mystic, which is no way expressed, but rather concealed, by the terms used. Its character will be more apparent by a few examples. Thus one interpreter affirms that the language, "Behold I create new heavens and a new earth," means, "Behold I am about to give my Church a new and beautiful form, by introducing a new dispensation of grace." When Jehovah says, "Behold I create Jerusalem a rejoicing," Jerusalem means the Church of God under the New Testament dispensation. The prediction, "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox," is resolved thus: "The wolf" means the fierce, rapacious enemies of the flock of Christ; "the lamb" means the disciples of Jesus; "the lion" represents the blood-thirsty foes of the Church; "the ox," the preachers of the Gospel; and "the straw" is the Gospel itself!

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HELL.

BY J. B. LAMOUREUX.

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Then only, after a thousand years, is the soul worthy to enter again a human body, and resume this mundane existence, to be followed by another thousand years of confinement in the lower world, as a necessary preparation to another return into this life; until the soul, after passing through an indefinite succession of transmigrations, finally merges in the great soul of the universe, and ceases to exist as a separate and conscious entity.

New York City.

PARDON IN THE NEXT WORLD.

BY I. C. WELLCOME.

Will there be an opportunity for sinners to repent and be forgiven in the world to come? INQUIRER.

1. Please allow the Bible to answer. I think it gives a decided negative. I will give a few specimens.

This world, or age, closes with the second advent of Christ. Hear him declare what he will then do: "The Son of man shall come in the glory of his Father, with his angels; and then shall be reward every man according to his works." Matt. 16:27. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Matt. 25:31, 32. Please read to the 46th verse.

2. *The seventh trump* proclaims the time of the final destiny of all the race: "The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ. . . . And thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth." Rev. 11:15, 18.

3. See Christ's explanation of the parable *of the wheat and the tares*: "The field is the world, [*kosmos,*] the good seed are the children of the kingdom, but the tares are the children of the wicked one. . . . The harvest is the end of the world, [*aion*, age,] and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the *end of this world*, [*aion*, age.] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:38–43.

4. The explanation of *the net and the fish* is also to the point. "So shall it be in the *end of the world*, [age.] The angels shall come forth and sever the wicked from among the just."—Matt. 13: 49, 50.

Though one thousand years may be occupied in accomplishing the work of rewards, yet the universal testimony of the Bible seems to be so framed as to teach that "repentance and forgiveness" end with the end of this age. Then, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22: 11, 12.

We have given but a tithe of scripture testimony on this point, but we think it should be enough for every believer in the Bible.

BIBLE REPUBLICANISM.

In one of his excellent papers on "The Republican Movement in Europe," Emilio Castelar pays to the teachings of the Bible a tribute which has rarely been excelled by the pen of a statesman. Speaking of the revolution of religious ideas in Europe during the eighteenth century, he shows that Protestant teachers could have done nothing better than to urge an earnest study of the Bible. The Bible is essentially *religious*, he insists, but also essentially *republican*; and in support of his view he presents the following brief summary of the teachings of the prophets:

"Read the prophets. *Isaiah* cries: Corrupt generation, ye have left the temple of Jehovah to seek the temple of idols. The head and the heart are sick, the feet swollen, the members in pain. Children of Israel, ye are all one sore which no ointment can cure and no oil heal. God desires no burnt-offering. Weary him not with the smoke of your sacrifices. *Jeremiah* weeps in desolation: The populous city is solitary. The spouse of kings is a widow; the queen of the peoples is subject to tribute. The soldiers who should roar like lions to defend Zion, run like deer. The virgins which praised her with their songs have gone, with shackled hands and feet, captives to the seraglios of the East. *Ezekiel* sings: Thou wast a vine planted by the waters. Thy leaves gave shade to peoples, and thy stalk was so strong that the kings took it for their scepter. But the wind of the summer has burned thee up as the fire consumes the dry grass. *Daniel* exclaims: Thy tyrant has raised his image in a golden statue seventy cubits high. The herald calls thee in a loud voice to fall down and worship it upon thy knees. *Hosea* hears the strident sounds of the trumpets of angels, and the earth moves as if it bore dead offspring in its womb. *Joel* looks forth and sees no fields. The caterpillar has destroyed the trees and the locust the crops. The old men sleep no more except for drunkenness, and the women wake no more except for pleasure. The priests are clothed in sackcloth and the prophets in mourning. The wrath of Heaven has consumed the red flowers of the pomegranate, the fig-tree with its ripe fruit, the vine loaded with grapes, the palm-tree of the desert and its dates of gold. *Amos* chides Israel because Jehovah had preferred it among all nations, and Israel had denied Jehovah among all gods. *Jonah* announces the fall of Nineveh after the fall of Jerusalem, and invites the mourners of the world to the burial of the proud cities, and the haughty kings. *Micah* complains that where God placed his house of prayer the children of Jacob have made a house of debauch; where God placed the table of the law, the children of Jacob, the carved stone of Samaria. *Nahum* sees Jehovah passing with his army of angels. The mountains tremble and the hills are leveled; at a word the sea is swollen with the tempest, and the rivers forsake their bed. *Habakkuk* cries, and God hears him not. He seeks God as vainly as incense the heavens. There is no pity for Israel. *Zephaniah* despairs in a night of thick darkness. The stars are turned to ashes, and the sun to cinders. The clouds have wept fire. The earth, agitated like a reed, touches the deepest gulfs. Men die like fishes on dry land. Thy wrath, O Jehovah, has passed over Israel. *Haggai* sees the cars stumbling upon the stones of the highway. The riders lose their horses, and Israel is drowned, like Pharaoh, but in a sea of tears. *Malachi* curses the people because, after offering voluntary sacrifices to their idols, they wish to offer forced sacrifices to Jehovah. *Zechariah* sings the hope of Judah, and believes that from the loins of his tribe shall come a just man, and the Lord shall sit once more upon the mountain of Zion."

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SPIRITUALIZING.

The proper use of language is the communication to others of what we feel, think, or purpose; the words we speak are the symbols of what we think or feel; and, in order that the means may accomplish the end contemplated, it is indispensably neccessary that there be a common understanding between speaker and hearer, or writer and reader, as the case may be, regarding the import of the terms employed. In conversation, any defect in this matter can be remedied by explanation, but written language, to convey the ideas of the writer correctly, must be used and understood in a sense that is settled by usage and common consent; otherwise it would be impossible to have the conviction that we understood what the writer meant to express. These observations, of course, are as true of the language of Holy Scripture as that of any other writings; yet it is simply by acting otherwise that there are so many conflicting meanings put upon words spoken by the messengers of God to men.

If the Bible is a revelation of the mind and purposes of God, we surely ought to understand its terms in the same sense we would understand the same terms in any other book; yet, strange to tell, men, apparently by common consent, treat the words of Scripture as if they were those of an enigma, rather than those of a revelation; and modes of interpretation the most capricious, empirical, and fanciful, have been applied to the blessed book hence those whom it was meant to enlighten and save have been perplexed, bewildered, and led astray.

There are only two senses in which ordinary language is understood, namely, the literal and figurative; but interpreters of the Bible affirm that its language is sometimes used in a third sense, which they call the "spiritual," a sense never sought for in the language of any other book. And what is meant by the spiritual sense? Not the figurative, which is as apparent, where it is used, as the literal; for where language is used figuratively the figure is either expressed or implied, and every term in such a sentence must have a literal signification; because a figure of speech does not consist in the terms of a sentence, but in their application to subjects to which they do not properly belong. For example, in the sentence, "Fear not, Abram, I am thy shield," all the terms must be understood in their literal sense before the import of the figure, evidently used in the language, can be properly apprehended. Neither does the spiritual sense mean the symbolic, which differs somewhat from the figurative, and is sometimes used in the sacred writings.

The spiritual sense is the mystic, which is no way expressed, but rather concealed, by the terms used. Its character will be more apparent by a few examples. Thus one interpreter affirms that the language, "Behold I create new heavens and a new earth," means, "Behold I am about to give my Church a new and beautiful form, by introducing a new dispensation of grace." When Jehovah says, "Behold I create Jerusalem a rejoicing," Jerusalem means the Church of God under the New Testament dispensation. The prediction, "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox," is resolved thus: "The wolf" means the fierce, rapacious enemies of the flock of Christ; "the lamb" means the disciples of Jesus; "the lion" represents the blood-thirsty foes of the Church; "the ox," the preachers of the Gospel; and "the straw" is the Gospel itself!

This mode of treating the word of God was introduced among the adherents of the Christian faith in the third century, by Origen, who is often styled "the father of biblical criticism." Deeply imbued with the neo-platonic philosophy, and the puerile allegorizing of the Jewish Rabbins, whatever he found in Scripture that contradicted his notions of truth and propiety, he explained according to what he termed, the spiritual sense. He affirmed, that "as man consists, according to Plato, of body, soul, and spirit, so Scripture has a threefold sense,"—that is, the literal, intellectual, and allegorical, or mystic. By this means he got rid of the garden of Eden, the serpent, Adam and Eve, or whatever he found in Scripture contrary to his philosophy. This is the man who, in our day, is styled, "the father of biblical criticism and exegesis," by theologians who, with filial faithfulness, follow his track in accommodating the true sayings of God to their systems of theology. —*W. Laing.*

JESUS CHRIST "tasted death for every man."

HELL.

BY J. S. LAMOUREUX.

On reading the old pagan writers about future punishment and the immortality of the soul, one cannot help noticing a striking resemblance between their fantastical notions of a nether world and those still entertained by so many professors of Christianity. Of all the ancient writers who undertook to describe the lower regions, Virgil is perhaps the one who comes nearest to our Christian Mythologists, although these have undoubtedly greatly improved on their predecessors in refinements of torture and excruciation of pain. In fact, the old heathen writers would have strained their imaginations and racked their brains without being able to discover the tenth part of the amount of suffering invented by certain defenders of divine justice and scourgers of sin. Notwithstanding all the darkness and cruelty of paganism, the old pagan writers certainly showed more humanity in dealing punishment to the wicked than most of their modern Christian representatives. This is made especially evident by comparing the description of hell found in Virgil to those given by so many preachers and writers of the present day.

Æneas, guided by the Sibyl of Cumæ, undertakes a perilous trip to the lower world, with the special object of seeing his father, whose ghost had appeared to him on the coast of Sicily, and pressingly invited him to Pluto's domain. But before crossing the infernal threshold, his leader cautioned him with the following words, certainly at all times applicable:

"Offspring of the gods, thou Trojan son of Anchises, easy is the path that leads down to hell; grim Pluto's gate stands open night and day; but to retrace one's steps, and escape to the upper regions—this is a work, this is a task."

Then Æneas is led to the entrance of the gloomy and yawning mouth, "over which none of the flying kind were able to wing their way unhurt," on account of some deadly exhalations constantly issuing therefrom. The Sibyl, notwithstanding, madly dashes into the frightful jaws of the cavern, and Æneas boldly follows. In the "vestibule of hell" they notice various hideous forms, especially that of "Geryon's three-bodied ghost."

"Hence is a path which leads to the floods of Tartarean Acheron: here a gulf turbid and impure boils up with mire and vast whirlpools, and disgorges all its sand into Cocytus." These uninviting waters are ferried by the boatman Charon, "of frightful slovenliness," and "with filth overgrown." Those only whose bodies have received a burial are taken over the river. The others have to wait a hundred years before they can obtain a passage.

Æneas, although not a disembodied soul, was, by special favor, admitted to the Stygian boat, which "groaned under the weight, and, being leaky, took in much water." But the hero is safely landed on the other side, and allowed to pursue his explorations. He soon hears "loud wailings, and weeping ghosts of infants, snatched from the breast and buried in an untimely grave." Then he comes to those "who, free from crime, procured death to themselves with their own hands, and, sick of the light, threw away their lives. How gladly would they now endure poverty and painful toils in the upper regions!"

Not far away are shown to Æneas "the fields of mourning," allotted to those fortunate lovers, "whom unrelenting love, with his cruel venom, consumed away." There he descries the mournful shade of Dido, whom he had so cruelly and treacherously forsaken at Carthage. At this doleful sight, he dropped tears, and "addressed her in love's sweet accents."

He holds on his destined way and reaches "the last field," inhabited or frequented by warriors and heroes. There Æneas is greeted and entertained by old acquaintances and late companions. Long would he have tarried with them, but the Sibyl reminds him of the time and leads him on to other scenes.

Under a big rock, Æneas sees "vast prisons, inclosed with a triple wall, which Tartarean Phlegethon's rapid flood environs with torrents of flame, and whirls roaring rocks along. Fronting is a huge gate, with columns of solid adamant, that no strength, nor the gods themselves, can with steel demolish. An iron tower rises aloft; and there wakeful Tisiphone, with her bloody robe tucked up around her, sits to watch the vestibule, both night and day. Hence groans are heard; the cruel lashes resound; the grating, too, of iron, and clank of dragging chains."

There are to be seen the most noted criminals, suffering various kinds of torture in expiation of their nefarious or daring deeds. Among them is Tityus, "the foster child of all-bearing Earth, whose body is extended over nine whole acres; and a huge vulture, with her hooked beak, pecking at his *immortal liver* and his bowels, the fruitful source of punishment, both searches them for her banquet, and dwells in the deep recesses of his breast; nor is any respite given to his fibers, still springing up afresh."

After witnessing so many horrors, Æneas feels much relieved by the sight of "the regions of joy—delightful green retreats and blessed abodes in groves, where happiness abounds." These are the blissful abodes of the good and the brave, who have distinguished themselves by deeds of kindness or valor; the pious poets and musicians, and those who have benefited mankind with useful inventions. Here, of course, Æneas finds his father, who, as he beheld his son advancing toward him across the meads, "joyfully stretched out both his hands, and tears poured downed his cheeks;" and many tender words dropped from his lips. Æneas also "bedewed his cheeks with a flood of tears;" but when he attempted to throw his arms around the neck of his beloved sire, "thrice the phantom, grasped in vain, escaped his hold like the fleet gales, or resembling most a fugitive dream.

Æneas is still more astonished at the sight of innumerable ghosts fluttering in the air; "as in meadows, on a serene summer day, when the bees sit on the various blossoms, and swarm around the snow-white lilies, all the plain buzzes with their humming noise."

"All these," said Anchises to Æneas, "after they have rolled away a thousand years, are summoned forth by the god in a great body to the river Lethe, to the intent that, losing memory, they may revisit the vaulted realms above, and again become willing to return into bodies." But before this takes place, a certain expiation is necessary. "They are afflicted with punishments, and pay the penalties of their former ills. Some, hung on high, are spread out to the empty winds; in others, the guilt not done away is washed out in a vast watery abyss, or burned away in fire."

Then only, after a thousand years, is the soul worthy to enter again a human body, and resume this mundane existence, to be followed by another thousand years of confinement in the lower world, as a necessary preparation to another return into this life; until the soul, after passing through an indefinite succession of transmigrations, finally merges in the great soul of the universe, and ceases to exist as a separate and conscious entity.

New York City.

PARDON IN THE NEXT WORLD.

BY I. C. WELLCOME.

Will there be an opportunity for sinners to repent and be forgiven in the world to come? INQUIRER.

1. Please allow the Bible to answer. I think it gives a decided negative. I will give a few specimens.

This world, or age, closes with the second advent of Christ. Hear him declare what he will then do: "The Son of man shall come in the glory of his Father, with his angels; and then shall be reward every man according to his works." Matt. 16: 27. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Matt. 25: 31, 32. Please read to the 46th verse.

2. *The seventh trump* proclaims the time of the final destiny of all the race: "The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ. . . . And thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth." Rev. 11: 15, 18.

3. See Christ's explanation of the parable *of the wheat and the tares*: "The field is the world, [*kosmos,*] the good seed are the children of the kingdom, but the tares are the children of the wicked one. . . . The harvest is the end of the world, [*aion*, age,] and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the *end of this world*, [*aion*, age.] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 38–43.

4. The explanation of *the net and the fish* is also to the point. "So shall it be in the *end of the world*, [age.] The angels shall come forth and sever the wicked from among the just."—Matt. 13: 49, 50.

Though one thousand years may be occupied in accomplishing the work of rewards, yet the universal testimony of the Bible seems to be so framed as to teach that "repentance and forgiveness" end with the end of this age. Then, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22: 11, 12.

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THE BIBLE BANNER.

A. A. PHILLIPS, A. M., Editor.

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THE BIBLE BANNER,
VINELAND, N. J.

VINELAND.

So many are inquiring about this somewhat celebrated place, that we are induced to give a brief statement of facts for the benefit of those concerned. The *name* has a double application. *First*, it is given a large *Tract* of land, containing also five thousand acres, which Charles K[illegible]s purchased in 1861. At that time there were only a few scattering houses on the whole tract. It is now thickly settled by a population estimated at ten or twelve thousand. *Second*, it applies to a large, beautiful, and flourishing *Village*, located within a mile square, laid out for this purpose in the central part of the tract. The present population of the village is not far from four thousand.

Vineland is located in the southern part of New Jersey, thirty-nine and a half degrees north latitude, and about midway between the Atlantic ocean on the east and Delaware bay on the west—each being about twenty miles distant. It is at the junction of two railroads—the West Jersey, running from Philadelphia to Cape May, and the New Jersey Southern, running from New York to the Delaware bay. The distance to Philadelphia is 34 miles, and to New York 115 miles. We are between, and within convenient distances to, three celebrated watering-places—Long Branch, Atlantic City, and Cape May.

The climate is undoubtedly very healthy—as much so as any that can be found, and far more so than many portions of the country. Citizens who have come here from various sections give ample testimony to this effect. Many invalids have recovered their health by coming here. Of course no one will understand that Vineland soil is a specific for all diseases, or that sickness and death do not occur in our midst. We are too often reminded that we are not yet in Paradise.

Various causes doubtless combine to elevate the standard of healthfulness. (1) The *water* is very soft and pure, with a slight infusion of mineral matter. (2) There is quite an abundance of *fruit*—the soil being specially adapted to peaches, pears, grapes, and berries. Other fruits grow to some extent. Sweet potatoes are also raised to good advantage. (3) We are between the extremes of heat and cold—neither so far north as to be transformed into an iceberg for half the year, nor so far south as to melt away all one's vital energy. The summer nights are generally cool and comfortable. We rarely have more than four inches of snow at any one time. There has not been that amount this winter, all put together, though we have had more cold weather than we had a year ago. The winters are short. The breezes are generally brisk enough to blow away all malaria, and sometimes they come with a little extra sharpness. It is a rare thing for the thermometer to fall to zero. Once only have we known it to go three degrees below.

The *streets* of the village—which is likely soon to become a chartered city—are all at right angles. It is very doubtful if there is so handsome a place in the United States. The roads are hard and smooth for carriages. The mud never gets deep. Rains are soon absorbed by the soil. The general surface of the land is level, though by no means a *dead* level, like many parts of the West. It is gently rolling—the grades rising from ten to fifty feet in going a quarter of a mile.

The *schools* are of an excellent character. We have a high-school in successful operation, occupying a beautiful edifice recently completed. There is also a good variety of *Churches* here—enough to accommodate nearly all kinds of creed and taste. Among all the rest, there are some faithful ones who are looking for the personal and speedy coming of Christ. May the number be greatly increased!

Nearly all the ordinary kinds of business are carried on here. About half a dozen shoe-factories have been started. Of course business is dull during these "hard times," the same as in all other places; but we look for the times to *soften*, as the winter wears away. Rent is reasonable. This is a good time to buy real estate here. The place is steadily growing, and property will never be cheaper. We would be glad if a *goodly number* of *good brethren*, who think of changing their residence, would come and *take a square look at Vineland*.

THE WESTERN SUFFERERS.

The reports that come to us from Kansas and the adjoining States, concerning the ravages of the grasshoppers and the destitution of the people, are doubtless as reliable as they are heart-rending. It is right that suffering humanity should be relieved. If more efficient measures cannot be adopted to meet the case, the people of more favored regions should pour in their voluntary contributions. To a very encouraging extent this work of mercy is going forward. But we are surprised that sufferings of such an extent and intensity should be left to depend for relief upon the slow and uncertain benefactions of strangers in distant parts. Have those States no Governors and Legislatures? Why, then, do they not exercise the executive power with which they are vested, and gladden the hearts of thousands by an adequate supply of their wants? Suppose that region should be suddenly invaded by an army of marauders. Would not those high officials deem it their imperative duty to quell the disturbing elements? Most assuredly they would, even if the Governors had to convene the Legislatures, raise an army of men, and vote a special tax to foot the bills. Executive officers are expected to provide for exigencies. A fearful exigency has now arrived. *Starvation—a relentless foe—is invading some of our sister States*! Half a million of dollars, more or less, would effectually rout the enemy. Those States could easily borrow the required amount, on long time, and at reasonable rates. The suffering citizens of that stricken district would gladly submit to a small tax, sufficient to liquidate the debt in coming years of returning prosperity. We are fully convinced that the plan here suggested would promptly hush the wails of distress, and be commended by the best wisdom of those most deeply concerned.

THE SPIRIT'S PERSONALITY.

For want of better proof, the advocates of *error* often show the weakness of their position by exhibiting the best substitute for proof within their grasp. This is remarkably true of a recent effort to prove the personality of the human spirit subsequent to the death of the body, at least so far as the *wicked* are concerned; claiming that if one human spirit is a personality, then all human spirits must be personalities. The following is the proof text: "When the unclean spirit is *gone out of a man*, he walketh through dry places, seeking rest." Luke 11: 24. That a personal spirit is here referred to, we will not deny; but we do deny that a *human* spirit is mentioned, because (1) the record does not say so; and (2) the connection forbids the application, for the record continues: "And finding none [no rest] he saith, I will return unto my house *whence I came out*. And when he cometh, he findeth it swept and garnished, [or cleansed and decorated.] Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

If this statement really refers to a disembodied human spirit, several revolting conclusions would follow: 1. When the human spirit is "gone out of a man," the man is dead, for "the *body* without the spirit is *dead*." 2. When a human spirit returns to a dead body, if it could thus return, it would not find the body both "swept and garnished," or purified and beautified, but often a loathsome mass of corruption. 3. If a disembodied human spirit should take with him seven other disembodied human spirits more wicked than himself, and return to that dead body, all the eight could not resurrect it; and if the eight should enter into a dead body, and dwell there, they certainly could have neither a very desirable or permanent dwelling-place; besides, how could this act make the last state of that man worse than the first, seeing he is a dead man?

These considerations spoil the assumption that a disembodied human spirit is here mentioned. So this effort to prove the personality of the human spirit, after the death of the body, is a failure; for it is evident that human spirits could not resurrect dead bodies to live in, as such an instance cannot be found on record; nor would they live in a putrefying corpse.

What, then, is the meaning of this text? It doubtless has reference to the casting out of "unclean spirits," called devils. When Christ cast them out of one man, they requested permission to go into the swine. Here the unclean spirit is spoken of, after being cast out, as seeking a resting-place, and finding none; and finally resolves to return, and seek to get control of the man out of whom he was cast; but finding this man so renewed as to be proof against his power, he secures satanic aid to overpower the man.

This teaches that a man is not free from danger even after being liberated from the power of Satan; for Satan will renew the assault to bring him again into captivity, sometimes with seven-fold power. So we need to watch and fight continually lest we be overcome, and our last state be worse than the first; for, as Peter says, "It is better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them." II Pet. 2: 21. The truth here given by Christ concerning the casting out of unclean spirits, furnishes a principle that is applicable to all who escape captivity to Satan—watch lest we be again overpowered. W. S.

BOOK NOTICES.

The Emphatic Diaglott: Containing the Greek text of the New Testament according to Dr. J. J. Griesbach, and an interlinear word-for-word English translation, together with a new version in side columns, capitalized and emphasized so as to show the relative force of the words in the original. The translation and arrangement is by Benjamin Wilson. It also contains references and foot-notes, and an alphabetical appendix which serves the purpose of a small Bible Dictionary. This valuable work is put up in two different styles. In cloth, $4.00. Extra binding, $5.00. Published by S. R. Wells, 389 Broadway, New York.

The Power of Grace: Showing the glorious possibility of achieving a perfect victory, by the power of God's Spirit and grace, over acquired habits, in-born perversities, and natural appetites. It makes a special application of the subject to Tobacco, Opium, Rum, Irritability, and Lust. By S. H. Platt, A. M., of Brooklyn, N. Y. Price $1.00.

BACK NUMBERS.

We still have a good supply of *back numbers*, printed in 1871, 1872, and 1873. They ought to be doing missionary work. We will pay the postage and send them in any quantity, from one to a hundred, *for one cent a copy*—less than the cost of the blank paper. Brethren, send in your orders, and give these truth-telling pages a wide circulation. It is seldom that so much valuable matter is offered at so small a price. You can send for a package and distribute them yourselves, or send us as many different addresses as you please. We care not how many Post-offices you give us. Of course we should be glad to reach those who, if pleased with the paper, would be likely to subscribe.

THOSE LETTERS.

We have lately sent out *six hundred letters*, printed on postal cards, to delinquent subscribers. We sent only to those whose time expired *previous to last July*. Some of them are giving a prompt and Christian response. Others respond as though they were not overstocked with conscience. Still others remain silent. *Let us hear from every one.* Say something. We rather have a *cross* word, than none at all. But be as pleasant as you can.

Suggestion: Will not those whose time expired *last July, or later*, renew without compelling us to incur the expense of sending *them* a special invitation? Please do. It will make us ever so glad.

P. O. Address.—We are requested to say that the P. O. address of Elder O. R. Fassett is Rockford, Wright Co., Minn. That of Elder C. P. Dow is Magog, P. Q.

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Practical Piety.

"BLESSED ARE THE PURE IN HEART."

THE HEALER.

"Lord, if thou will, thou canst make me clean."—Luke 5: 12.

BY JOHN LYLE.

Said, leprous man, the bitter curse
Hath entered every mortal spring;
Poisoned his life-blood in its source—
Made him an outcast, suffering thing.

Apart from men, pining alone,
Daily compelled to mourn and rot,
A fire consuming flesh and bone,
All human skill avails him not.

But lo! his eyes behold a form;
It nearer comes—he calls him Lord—
And, like a tree bent 'neath a storm,
Bows low and craves one healing word.

"Lord, if thou wilt," the sufferer cries,
"Thy word can make the outcast clean."
Then Jesus said, "Be clean—arise—
My hand removes the power of sin."

To-day, O Lord, thou art the same
As when the leper looked on thee;
From age to age thy wondrous name
Hath power to set the captive free!

Nor other name on earth can bless
The sin-stained children of mankind:
'Tis the gift of heavenly grace
That heals the sick and leads the blind.

But not to men alone is given
The blessing of the gift divine:
Its power shall turn our *earth* to heaven,
And make its face with glory shine.

O promised Sun of Righteousness,
Shine forth and burn out every ill:
Let thy beams of healing bless,
And all the world with glory fill!

Newark, N. J.

THE CROSS-BEARING WAY.

BY A. P. J.

Let us remember that religion is cross-bearing, in a very eminent sense; and we are not disciples without it. It is not bearing crosses *of our own choosing*, while refusing those that are providentially laid upon us. It is not bearing the cross for a while patiently, as a kind of bribe for divine favors, with the expectation of getting relief because we have borne it patiently; but it is a "daily cross" that we are to bear, without expectation of relief this side of "the world to come." The Savior's words on this point should receive more consideration than they do: "If any man come after me, let him deny himself, and take up his cross *daily* and follow me; for whosoever doth not bear his cross, and come after me, *cannot be my disciple*." Luke 9: 23; 14: 27. He knows whether we are worshiping self—in other words, pining because we cannot indulge ourselves—or worshiping him, by bearing, with cheerful equanimity, the trials that are providentially laid upon us. Every secret murmur of our hearts against his dealings is a sin of rebellion. "They tempted God in their hearts, by asking meat for their lusts. Yea, they spake against God. They said, Can God furnish a table in the wilderness? *Therefore their days did he consume in vanity and their years in trouble.*" "They murmured in their tents; therefore he lifted up his hand against them in the wilderness. *And when he slew them, then they sought him.*" Ps. 78: 18, 19, 33, 34; 106: 25, 26.

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Is it not ever so? *Has not our worldly prosperity brought forth the same fruits? Could there be much more spiritual leanness in the church than now?* Then, when God is depriving us, as he did them, "let us not tempt Christ, as they also tempted, and were destroyed"—by murmuring at his parental discipline. Has not the church been "spending her days in vanity?" If so, she must now "spend her years in trouble," until she "brings forth fruit meet for repentance." Murmuring, so far from bringing relief, will necessitate her destruction. It is in view of this very result that we are warned against "tempting Christ as they tempted," by murmuring. He bids us "present our bodies a living sacrifice." We are not only *not sacrificing* our worldly comforts, but *murmuring* when temporarily deprived of them for our spiritual benefit. Most undoubtedly the Scriptures do teach the wilderness state to be the present position of the church in this dispensation. How, then, can Christians, with an open Bible, engage so eagerly in worldly pursuits, or even think of finding rest in them, when it is never promised, and when it would be fatal to their religious progress, by satisfying them with present things, and inducing a perilous amalgamation with the world? Instead of being content with Paul's measure—"food and raiment"—they have done what Paul warns them not to do at the peril of "drowning in destruction and perdition." How could it have entered the minds of Christians to look for permanency in earthly institutions? It was when they began to ignore their pilgrim state—when they began to seek an "abiding city" here, and left off "seeking one to come"—that they were no longer persuaded of the promises, to live as sojourners and confess themselves "strangers and pilgrims."

And what is the result? Just what Paul said would be the state of the church in the last days: "Having the form of godliness, but denying the power thereof." They are not only destitute of the supernatural element that always exists in connection with real Christianity, but if they do not deny the *existence* of such a thing as spiritual life, they deny the *power* thereof. They deny it practically every day, by not exhibiting its sustaining power under trials. Where, now, is the Christian who *takes joyfully the spoiling of his goods*, knowing that he has a "better and an enduring substance?" Heb. 10: 34. Yet we must be followers of these very Bible Christians to inherit the same promises that induced this unworldly state in them.

No one can read the 11th chapter of Hebrews without seeing that it does teach a pilgrim state here, induced by this joyous expectation hereafter. Is it not the want of spiritual-mindedness, the absence of the witness of the Spirit that they are the children of God, and consequent lack of knowledge of their heirship, that causes them to seek a satisfying portion here, which they never will find? Or, rather, is it not an absence of heavenly-mindedness, and a consequent state of worldly-mindedness, that causes them to seek the world? "For they that are after the flesh do mind the things of the flesh." Is it not lamentable to see so large a number of professors sitting down contented in a *dead formalism*, or, when aroused from this, instead of seeking the spirit of purity and peace, going after that which requires no purity, self-denial, or self-restraint, as more congenial to their tastes?

But there are souls that are really in earnest; and feeling, as it were in the dark, for the truth, they see that *there is no help in worldly religion*. Neither religious formalities nor the external duties of religion will sustain the soul when its worldly props are prostrated. To satisfy the soul, religious affections must supply the loss of worldly affections, and heavenly hopes must take the place of worldly hopes. An inheritance in the world to come must positively be secured, both for comfort here and for safety hereafter. Think what a strength it would impart to these weak but earnest souls to see a strong hope exhibited in you—and not hope only, but knowledge, such as is expressed in Heb. 10: 34. Why are we told to follow this pattern of faith and patience if we cannot? There are no impossibilities enjoined. If they could have such a knowledge of their heavenly heritage as to enable them to take joyfully the spoiling of their goods here, can we not have the same, especially as we are commanded to follow their example? Do not these faltering, sorrowful souls need a pattern of cheerful suffering before them?

Let us study Paul's example, and pray for strength to follow it. How did he suffer even hunger, cold, thirst, nakedness, etc.? Hear his own word: "I have learned, in whatsoever state I am, therewith to be content." "I can do all things through Christ, who strengtheneth me." "I know both how to be abased, and how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Now this language is very remarkable. He was "instructed to be hungry." Think of this, ye who have been so long spoiled by worldly prosperity, that you are grieving not because you hunger, but because you no longer have your luxuries. Paul was content to suffer need, but you are not content to dispense with your superfluities. Paul was not only content to suffer hunger, and all forms of need, but he took "*pleasure in necessities*."

You say you have endured unjust reproach. But Paul took pleasure also in "reproaches," in being called the offscouring of all things—the filth of the whole world, "always false," etc. He bore ridicule of various kinds with the same equanimity and unresentful spirit. "I will most gladly spend and be spent for you, though the more I love you the less I be loved." This was a very near approach to a Christ-like spirit. And it was the spirit of Christ in him that enabled him to suffer these things with joyful equanimity. "Filled with comfort, and exceeding joyful in all our tribulations," was his triumphant language. But where was the source of his strength? It was "the witness of the Spirit"—teaching him the positive necessity of a partnership in Christ's sufferings, if he would have a partnership in his glories. He speaks of this in connection with and as a part of the witness of the Spirit. At the same time that the Spirit bears witness that we are the children of God, it also bases our heirship upon a partnership in Christ's sufferings. "The Spirit beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ, *if so be that* WE SUFFER WITH HIM."

Here was the strength to suffer joyfully. "Because the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For this cause we faint not, for our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." Rom. 8: 16, 18; II Cor. 4: 16, 18. Such a state is attainable now. Some have it now, as a permanent, constant experience; and it is unto this state the Lord is calling *you*, that you may be a pattern sufferer to the weak souls around you.

HOLD YOUR TONGUE.

BY J. W. THOMAS.

"Speak evil of no man."—Titus 3: 2.

What does the Bible say about slander? Let us see. It says that it is an *abomination unto God*. "These six things doth the Lord hate: yea seven are an abomination unto him: A proud look, a lying tongue," etc. Prov. 6: 16, 19. It also says: "Thou shalt not raise a false report." Ex. 23: 1. "Speak not evil one of another, brethren." Jas. 4: 11. Slander includes back-biting, whispering, evil-surmising, tale-bearing, babbling, tattling, evil-speaking, defaming, bearing false witness, judging uncharitably, raising false reports, repeating matters; all of which the Bible plainly forbids. Slander is a deceitful work. It comes from an evil heart. It often arises from hatred. Idleness sometimes leads to it. The wicked are addicted to it. Hypocrites practice it. It is a characteristic of the devil. They who indulge in it are fools. So says Solomon in Prov. 10: 18. Women are warned against it in Titus 2: 3. Minister's wives should avoid it. I Tim. 3: 11.

Preachers are especially exposed to slander. Christ and the apostles had their share of it. When they went with pure motives to seek out the lost and to restore the fallen, they were misjudged and falsely accused. It was said of him in whose mouth guile never was found, "This man receiveth sinners." "He is a wine-bibber—a friend of publicans and sinners." Well would it have been for those who slandered him, if they had fallen in penitence at his feet and obtained the salvation which he alone had power to give. Pride and self-righteousness will shut thousands out of the kingdom of God, while faith and true repentance will open the gates of paradise to many a lost and ruined "Saul," "Rahab," or "Mary Magdalene."

Christians should keep their tongues from slander. "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." I Peter 3: 10. If a careful examination reveals to them the fact that they have been guilty of it, they will *discontinue it at once, if they truly desire to please God*, in harmony with the following instructions: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you." Eph. 4: 31, 32. "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby." I Pet. 2: 12. Observe: He does not tell us to abridge or modify our evil-speaking, but to *lay it all aside*. Evil-speaking of every description, and against everybody, must be given up.

Slanderers should be sharply rebuked. Ministers should not wink at this evil. They should stand up firmly in defense of a brother's character, and not listen to evil reports with a smile of indifference. Is it not astonishing, as well as lamentable, that ministers themselves are frequently the vehicle on which slander is carried from one church to another? Slander produces discord among brethren. "It separateth chief friends." It often wounds tender hearts. It creates prejudice, and hinders the success of the gospel. Brethren, let us not forget the apostolic injunction: "*Speak evil of no man.*"

HELPING GOD.

BY E. P. WOODWARD.

One day, just as I was going to ascend a rather sharp declivity in the rear of our house, my little boy, three years of age, losing all his courage at the sight of the "big hill" he must climb, looked up and said so piteously, "Papa, help Charlie." So I let him take hold of the other side of an empty basket which hung on my arm, and quickly and easily his little feet passed up this "hill of difficulty." Just as we got to the top—the labor all passed, all the needed help given—he looked up again with such a gratified, triumphant look, and exclaimed, "*Charlie help Papa!*"

"O, you darling child," thought I, "how like us all! How often, when the way is dark, and rough, and steep, and uncertain, we cry out in our perplexity, 'Help us, O our Father!' And as we wait for his assistance, there stands before us a present duty, a work which requires ready hands and nimble feet; and while, in the flush and excitement of labor, we forget what lies before us, the Guiding Hand is slowly and surely leading us through the darkness and the danger, "into green pastures" and "beside the still waters." And then, O how often, when we look back and see what has been accomplished, we forget the help and strength we have received, and fancy, in our short-sighted self-sufficiency, that we have been *helping God*."

If we could for one day stand in the light of Eternity, we might see how little He who dwells in that changeless Realm needs the help of human hands. The work upon which we spend our best energies for many years, is lost in comparison with what he accomplishes in a single hour. Wealth, such as we would spend a life to obtain, lies scattered all over the earth in reckless profusion, ever wasting, ever renewing.

"The gold and the silver is mine, and the cattle on a thousand hills: *the world is mine*, and the fullness thereof." When we remember this, and how entirely above all necessity and all change is the God whom we serve, we may understand how he is not "worshiped with men's hands, *as though he needed anything*." And when we recall the words of him who went about doing good—"It is more blessed to give than to receive"—we may understand in part the reason we are called upon to feed the hungry, clothe the naked, and do those things which God in his fullness of power might do, without our humble efforts.

SHINE ON.

The sun not only gives light and warmth to the world, but he also produces by his intense heat, clouds, miasmas, storms and whirlwinds, which result in disease, destruction and death. So the life of a holy Christian is not only productive of gentle results, but it also stirs up the opposition and hatred and cruel wrath of wicked men and devils, to the persecution and destruction of the good. One result is as natural as the other.

Be not discouraged therefore, Christian, if your godly life awakens a storm around you; never mind, but shine on just as the sun does, and this same shining will scatter all the clouds, and dry up all the stagnant pools, and hush the whirlwind and the storm. Shine on! Shine on! "Ye are the light of the world." Excuses from religious life and duty are the devil's counterfeit coin, not only worthless to those who offer them, but perilous to their present interest and eternal safty. Such coin will never pass current at heaven's exchequer. Sin and salvation are incompatible. To be saved according to the gospel is to be saved from sin.

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And what is the result? Just what Paul said would be the state of the church in the last days: "Having the form of godliness, but denying the power thereof." They are not only destitute of the supernatural element that always exists in connection with real Christianity, but if they do not deny the *existence* of such a thing as spiritual life, they deny the *power* thereof. They deny it practically every day, by not exhibiting its sustaining power under trials. Where, now, is the Christian who *takes joyfully the spoiling of his goods*, knowing that he has a "better and an enduring substance?" Heb. 10: 34. Yet we must be followers of these very Bible Christians to inherit the same promises that induced this unworldly state in them.

No one can read the 11th chapter of Hebrews without seeing that it does teach a pilgrim state here, induced by this joyous expectation hereafter. Is it not the want of spiritual-mindedness, the absence of the witness of the Spirit that they are the children of God, and consequent lack of knowledge of their heirship, that causes them to seek a satisfying portion here, which they never will find? Or, rather, is it not an absence of heavenly-mindedness, and a consequent state of worldly-mindedness, that causes them to seek the world? "For they that are after the flesh do mind the things of the flesh." Is it not lamentable to see so large a number of professors sitting down contented in a *dead formalism*, or, when aroused from this, instead of seeking the spirit of purity and peace, going after that which requires no purity, self-denial, or self-restraint, as more congenial to their tastes?

But there are souls that are really in earnest; and feeling, as it were in the dark, for the truth, they see that *there is no help in worldly religion*. Neither religious formalities nor the external duties of religion will sustain the soul when its worldly props are prostrated. To satisfy the soul, religious affections must supply the loss of worldly affections, and heavenly hopes must take the place of worldly hopes. An inheritance in the world to come must positively be secured, both for comfort here and for safety hereafter. Think what a strength it would impart to these weak but earnest souls to see a strong hope exhibited in you—and not hope only, but knowledge, such as is expressed in Heb. 10: 34. Why are we told to follow this pattern of faith and patience if we cannot? There are no impossibilities enjoined. If they could have such a knowledge of their heavenly heritage as to enable them to take joyfully the spoiling of their goods here, can we not have the same, especially as we are commanded to follow their example? Do not these faltering, sorrowful souls need a pattern of cheerful suffering before them?

Let us study Paul's example, and pray for strength to follow it. How did he suffer even hunger, cold, thirst, nakedness, etc.? Hear his own word: "I have learned, in whatsoever state I am, therewith to be content." "I can do all things through Christ, who strengtheneth me." "I know both how to be abased, and how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Now this language is very remarkable. He was "instructed to be hungry." Think of this, ye who have been so long spoiled by worldly prosperity, that you are grieving not because you hunger, but because you no longer have your luxuries. Paul was content to suffer need, but you are not content to dispense with your superfluities. Paul was not only content to suffer hunger, and all forms of need, but he took "*pleasure in necessities*."

You say you have endured unjust reproach. But Paul took pleasure also in "reproaches," in being called the offscouring of all things—the filth of the whole world, "always false," etc. He bore ridicule of various kinds with the same equanimity and unresentful spirit. "I will most gladly spend and be spent for you, though the more I love you the less I be loved." This was a very near approach to a Christ-like spirit. And it was the spirit of Christ in him that enabled him to suffer these things with joyful equanimity. "Filled with comfort, and exceeding joyful in all our tribulations," was his triumphant language. But where was the source of his strength? It was "the witness of the Spirit"—teaching him the positive necessity of a partnership in Christ's sufferings, if he would have a partnership in his glories. He speaks of this in connection with and as a part of the witness of the Spirit. At the same time that the Spirit bears witness that we are the children of God, it also bases our heirship upon a partnership in Christ's sufferings. "The Spirit beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ, *if so be that* WE SUFFER WITH HIM."

Here was the strength to suffer joyfully. "Because the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For this cause we faint not, for our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." Rom. 8: 16, 18; II Cor. 4: 16, 18. Such a state is attainable now. Some have it now, as a permanent, constant experience; and it is unto this state the Lord is calling *you*, that you may be a pattern sufferer to the weak souls around you.

HOLD YOUR TONGUE.

BY J. W. THOMAS.

"Speak evil of no man."—Titus 3: 2.

What does the Bible say about slander? Let us see. It says that it is an *abomination unto God*. "These six things doth the Lord hate: yea seven are an abomination unto him: A proud look, a lying tongue," etc. Prov. 6: 16, 19. It also says: "Thou shalt not raise a false report." Ex. 23: 1. "Speak not evil one of another, brethren." Jas. 4: 11. Slander includes back-biting, whispering, evil-surmising, tale-bearing, babbling, tattling, evil-speaking, defaming, bearing false witness, judging uncharitably, raising false reports, repeating matters; all of which the Bible plainly forbids. Slander is a deceitful work. It comes from an evil heart. It often arises from hatred. Idleness sometimes leads to it. The wicked are addicted to it. Hypocrites practice it. It is a characteristic of the devil. They who indulge in it are fools. So says Solomon in Prov. 10: 18. Women are warned against it in Titus 2: 3. Minister's wives should avoid it. I Tim. 3: 11.

Preachers are especially exposed to slander. Christ and the apostles had their share of it. When they went with pure motives to seek out the lost and to restore the fallen, they were misjudged and falsely accused. It was said of him in whose mouth guile never was found, "This man receiveth sinners." "He is a wine-bibber—a friend of publicans and sinners." Well would it have been for those who slandered him, if they had fallen in penitence at his feet and obtained the salvation which he alone had power to give. Pride and self-righteousness will shut thousands out of the kingdom of God, while faith and true repentance will open the gates of paradise to many a lost and ruined "Saul," "Rahab," or "Mary Magdalene."

Christians should keep their tongues from slander. "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." I Peter 3: 10. If a careful examination reveals to them the fact that they have been guilty of it, they will *discontinue it at once, if they truly desire to please God*, in harmony with the following instructions: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you." Eph. 4: 31, 32. "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby." I Pet. 2: 12. Observe: He does not tell us to abridge or modify our evil-speaking, but to *lay it all aside*. Evil-speaking of every description, and against everybody, must be given up.

Slanderers should be sharply rebuked. Ministers should not wink at this evil. They should stand up firmly in defense of a brother's character, and not listen to evil reports with a smile of indifference. Is it not astonishing, as well as lamentable, that ministers themselves are frequently the vehicle on which slander is carried from one church to another? Slander produces discord among brethren. "It separateth chief friends." It often wounds tender hearts. It creates prejudice, and hinders the success of the gospel. Brethren, let us not forget the apostolic injunction: "*Speak evil of no man.*"

HELPING GOD.

BY E. P. WOODWARD.

One day, just as I was going to ascend a rather sharp declivity in the rear of our house, my little boy, three years of age, losing all his courage at the sight of the "big hill" he must climb, looked up and said so piteously, "Papa, help Charlie." So I let him take hold of the other side of an empty basket which hung on my arm, and quickly and easily his little feet passed up this "hill of difficulty." Just as we got to the top—the labor all passed, all the needed help given—he looked up again with such a gratified, triumphant look, and exclaimed, "*Charlie help Papa!*"

"O, you darling child," thought I, "how like us all! How often, when the way is dark, and rough, and steep, and uncertain, we cry out in our perplexity, 'Help us, O our Father!' And as we wait for his assistance, there stands before us a present duty, a work which requires ready hands and nimble feet; and while, in the flush and excitement of labor, we forget what lies before us, the Guiding Hand is slowly and surely leading us through the darkness and the danger, "into green pastures" and "beside the still waters." And then, O how often, when we look back and see what has been accomplished, we forget the help and strength we have received, and fancy, in our short-sighted self-sufficiency, that we have been *helping God*."

If we could for one day stand in the light of Eternity, we might see how little He who dwells in that changeless Realm needs the help of human hands. The work upon which we spend our best energies for many years, is lost in comparison with what he accomplishes in a single hour. Wealth, such as we would spend a life to obtain, lies scattered all over the earth in reckless profusion, ever wasting, ever renewing.

"The gold and the silver is mine, and the cattle on a thousand hills: *the world is mine*, and the fullness thereof." When we remember this, and how entirely above all necessity and all change is the God whom we serve, we may understand how he is not "worshiped with men's hands, *as though he needed any thing.*" And when we recall the words of him who went about doing good—"It is more blessed to give than to receive"—we may understand in part the reason we are called upon to feed the hungry, clothe the naked, and do those things which God in his fullness of power might do, without our humble efforts.

SHINE ON.

The sun not only gives light and warmth to the world, but he also produces by his intense heat, clouds, miasmas, storms and whirlwinds, which result in disease, distruction and death. So the life of a holy Christian is not only productive of gentle results, but it also stirs up the opposition and hatred and cruel wrath of wicked men and devils, to the persecution and destruction of the good. One result is as natural as the other.

Be not discouraged therefore, Christian, if your godly life awakens a storm around you; never mind, but shine on just as the sun does, and this same shining will scatter all the clouds, and dry up all the stagnant pools, and hush the whirlwind and the storm. Shine on! Shine on! "Ye are the light of the world." Excuses from religious life and duty are the devil's counterfeit coin, not only worthless to those who offer them, but perilous to their present interest and eternal safty. Such coin will never pass current at heaven's exchequer. Sin and salvation are incompatible. To be saved according to the gospel is to be saved from sin.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE BLISSFUL VISION.

BY J. STUART LIBBY.

I sat me down to muse one weary day,
And soon in thought was wandering far away.
Before me rose a shining, narrow gate;
It swung, and lo! a saintly form did wait
Within for me. Amazed I saw him stand
And stretch his own to grasp my mortal hand.
"Come unto me," he said, "earth-weary child,
And I will teach thee;" and so sweetly smiled
That all my fears were fled, and by his side
I held his hand—my more than mortal guide—
And he was speaking as he led me forth:
And first he told me, "This is God's New Earth;"
And I had guessed it, though my searching eyes
Had swept but once the landscape and the skies;
For at my feet the soil seemed new and clean,
And all the grass grew thickly fresh and green,
Which all among were flowers of every hue,
And bursting buds just pushing into view.
And trees, and vines, and all I saw below
Seemed beautiful as God could make them grow.
And I was thinking of a sacred verse
When he who led me, spake it: "*No more curse.*"
And I was listening as we passed along
To catch the floating snatches of a song.
Till coming nearer, thus I caught the strain—
"Worthy the Lamb for us that once was slain."
I gazed entranced, for mighty hosts were singing,
And golden harps with richest tones were ringing,
As now the glad refrain came pouring forth:
"*For us*, and we shall reign upon the earth?"
What beams of glory danced on every brow,
And every cheek wore health and beauty now.
"And is disease a stranger here?" I asked, full fain.
My guide responding answered, "*No more pain.*"
He brought me and we wandered long beside
A flowing river, deep, and clear, and wide.
Till high on either bank, a branching wood,
Kissing the sky in awful grandeur, stood
With monthly fruitage full. "Life's trees," he saith,
And then kept on repeating, "*No more death.*"
My eyes were chained intent, till when my guide
Bade me look farther back, on either side,
And lo! a city—but, with mortal tongue,
I stop and leave its glories all unsung.
And now such radiant light around was shining
Methought ourselves beyond the day's declining;
For wave on wave the city flashed afar,
Its dazzling splendor like a burning star.
And he who led me, read my thoughts aright,
And spake them shortly, saying, "*No more night.*"
What! "*No more curse, nor pain, nor death, nor night?*"
Bright vision of a world, surpassing bright!
"And can it be that things will always stay
As beautiful, and glorious, as they seem to-day?"
I said, as coming to the shining gate
My guide still holding me, content to wait.
"Always," he said, "the nature of this clime
Is one bright, balmy, constant summer-time.

AFTER THE STORM.

Very terrible are the prophetic descriptions of God's judgments on the apostate Jews and the atheistic Gentiles—the world's evil evening of which it will boast, at the close of this dispensation, as the time of its intellectual and scientific triumph over the "superstition" which believed in God and taught that loyalty to him was the first duty of man. As in the olden time the Lord waited until the iniquity of the Amorites was full, before he gave authority to destroy the rebels, so now he waits until the antichristian elements of the age shall have reached their climax and found their natural development in the person and blasphemous pretensions of the man of sin, before the destroying angels of the Apocalypse are commanded to pour out God's bowls of wrath upon the earth. But we shall misunderstand the severity of these judgments if we do not see in it an expression of God's opposition to sin, as the antagonist of his beneficent purposes, and the deadly enemy of the human race. He will be fearful in his dealings with his arrogant enemies for a short period of sharp and decisive judgments, that he may clear the moral atmosphere of the world for a long era of gentle rule, during which unprecedented blessings—physical, moral, and mental—domestic, social, and national—shall come down upon loyal humanity, with all the grace and fullness of a Father's love. The lightning will flash, and the thunder will roar with a fury of which the most appalling tropical tempest is only a feeble type; but after the storm—O how delightful! What a glorious change! Heaven and earth embrace most lovingly; men breathe freely; at last they truly *live*: and the old, old prayer, "Thy will be done on earth, as it is in heaven," is at last answered!

It must be so. Sin and suffering, with their bitter offspring, sorrow, may not continue eternally in the dominions of him who is holy and good—good *because* he is holy. It is simply the incredulity of atheism which asks if there is such a Being; for, apart from the numberless evidences of his eternal power and Godhead which meet us on every hand, Christ has seen him," (John 6: 46,) and he is the faithful and true witness, upon whose testimony the universe may confidently rely. Nor, indeed, is it possible to imagine the existence of the present state of things without assuming, at the same time, that God has some gracious and wonderfully comprehensive purpose from which he has never swerved, and to the accomplishment of which he is rendering all movements in heaven and earth subservient. This position, at any rate, pays a tribute of believing adoration to his wisdom, and is perfectly in harmony with the revelation of his character in the person and work of his dear Son. Creation has been subjected to vanity, Paul tells us, not by its own will, but by reason of him who made it subject, in hope. The present condition of things, therefore, does not suggest despair. On the contrary, the "vanity" is a temporary characteristic, and hope of its removal is to be cherished; for the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. If, then, when the sons of God are manifested in resurrection redemption, a long train of physical evils is to disappear, what conclusion can we reach but that the moral evils that defile the world, and distract humanity, and dishonor the Great Ruler by their active rebellion, are doomed to destruction at the time and in the mode which his perfect wisdom sees best?

The time is coming when the servants of Christ shall not have to say, "Satan hindered us." Too often, alas! have they reason to say that now; and the most painful part of the fact is that he sometimes employs, to serve his thwarting purposes, beloved brethren in Christ Jesus, heirs with us of the glory to be revealed. How little they think whose work they are doing when they wound a member of their heavenly Father's family! If Satan would only employ his own "angels," the hindrance might be equally successful, but it would not be half so distressing. He is too subtle and too malignant for that. Well; let us cheer our hearts by looking at some of the pictures of earth's scenery after the storm, and bless the Lord our God for what he has in store for the world. The passages of Scripture can speak eloquently for themselves, and need no introduction from us.

"From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts." Mal. 1: 11. This is a sublime generalization of what is to be. Details must be sought elsewhere by those who wish to have them. Here is the broad fact that from the rising to the setting of the sun—that is, over the entire surface of this vast world—God shall be reverently adored, and pure offerings shall be made to him; statements which involve intelligence and willinghood on the part of the worshippers. They will have light concerning the living and true God, and they will gratefully express their obligations to him.

"I saw in the night vision, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14. This corresponds with our Lord's words in Matthew: "And then"—immediately after the tribulation—"shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." 24: 30.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him." Psa. 72: 8-11. "His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." Verse 17. The words show the universality of the Great King's dominions—all kings, all nations serving him, and the happiness of the world, after the storm, under the sway of the Prince of Peace—all families of the earth blessed in him and calling him blessed.

"Make a joyful noise unto God, all ye lands; sing forth the honor of his name; make his praise glorious. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name." Psa. 66: 1-4. That is something like a holy concert!—a glorious service of worship and of song! The battle of the warrior, with confused noise, must cease, and the garments rolled in blood disappear, before this jubilant adoration is heard under the whole heaven.

"O sing unto the Lord a new song; for he hath done marvelous things; his right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation; his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." Psa. 98: 1-4. When shall this magnificent scene be realized? The writer tells you in the same triumphant ode: "The Lord cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

These are only a few specimens of many glowing prophetic descriptions of the harmonies and blessedness of the latter day, after our great King has crushed his foes by irresistible might, and settled the affairs of his magnificent empire by infallible wisdom.—*Rainbow.*

THE GREAT IMAGE.

BY L. BOUTELLE.

The great image of Daniel symbolizes all the earthly kingdoms of this world till superseded by what is called "that world," the "world to come," or "world without end." First, we pass Babylon in the height of her glory; but after one hundred and fifty years run their round, the wickedness of this proud empire culminates in a sacrilegious feast, wherein a thousand of her lords become so demoralized as to use the sacred vessels of God's house for the purposes of a drunken revelry. In this night of their feasting and blasphemy, part of a hand is seen pronouncing their end. The kingdom is divided and given to the Medes and Persians. Thus is gone the head of gold.

Medo-Persia rises in majesty and becomes the dictating power of the world for a little over two centuries. Then, after ruling over all the earth, it is humiliated and succeeded by the Grecians. Alexander the Great steps into the chair, and sways a scepter over the whole political world.

After various changes and divisions, covering over two hundred years, Grecia falls into the hands of the Roman Eagle, described as "the great and terrible Beast." Hence "there went out a decree from Cesar Augustus that all the [Roman] world should be taxed." We follow this last universal empire, (symbolized by the feet and toes of the metallic image,) through its divisions and changes after the birth of the Messiah, and trace Rome through all its ramifications with "the ten kings that should arise, and another after them subduing three kings." As a matter of simple history we are forced to conclude that these mighty empires, with all their boasted greatness, with all their heaven-defying haughtiness, have, with the exception of the last, long since faded out. Only the feet and toes are to be found; and they will be here when the smiting time comes.

Hear the prophet: "Thou sawest till that a stone was cut out without hands which smote the image upon his feet, which were of iron and clay, and *brake them to pieces.*" Dan. 2: 34. Why does the stone smite the image on the feet? Because there is nothing but feet in existence to smite. But where is the Brass, the Silver, and the Gold? These kingdoms with their subjects have all passed away long ago, and can never be smitten *without a resurrection from the dead.* This I think is clearly taught in the next verse. Observe, the feet were first smitten and broken to pieces. "Then was the iron, the clay, the brass, the silver, and the gold *broken to pieces together*, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them."

This involves a resurrection of all those earthly kingdoms represented by the great image. They never can be smitten together without a resurrection. The myriad subjects of ancient Babylon must be brought out of their graves. Medo-Persia must be seen once more by the Smiter. Grecia must again stand up. *And they must stand up at the same time;* else how could they be smitten to pieces "together?" This, then, is preliminary to the smiting, dashing, and carrying away, so effectually that no place can be found for them.

What next? Let Daniel answer. Running over the same scenery as symbolized in the seventh chapter by the beasts and horns, the prophet brings us down to the judgment. "I beheld till the thrones were cast down." "Ten thousand times ten thousand stood before him: the judgment was set and the books were opened." "I beheld even till the beast was slain, and his body destroyed and given to the burning flame." This is the utter destruction of all earthly kingdoms or governments. What else does Daniel see? "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, [the Father,] and they brought him [Christ] near before him. And there was given him dominion and glory, and a *kingdom*, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Now I ask: Does not this plain (symbolic and literal) teaching of Daniel second and seventh show conclusively that the coming of the Son of man, in the clouds of heaven, is *after* the stone has smitten and carried away the whole image "together?" Now what follows? "An inheritance, incorruptible, undefiled, and that fadeth not away." The "glory" and "dominion" of an "everlasting kingdom" are given to Christ. "All people and nations" gladly serve him. The corruptions of earth are cleared away. No more devil to be bound. The "fiery stream" has made clean work. The kingdoms of this world have become the kingdom of our Lord and his Christ, and he shall reign forever and ever. Amen.

Chelsea, Mass.

I HATE to see religion and the church monopolized, as if Christ took his measures from our little fancies and opinions. Those I call Christians, not who are of this or that party, but who call upon the name of Jesus Christ our Lord; those who, whatever dividing name they are known by, live soberly, righteously, and godly in this world. The question by-and-by will not be in what place, or posture, we worship God; but, did we worship in the spirit?—*Matthew Henry.*

ST. ALPHONSUS LIGUORI, when a young man, attempted to practice law on the following principles:

1. Never to accept an unjust suit.
2. To defend clients by lawful means only.
3. Not to burden them with unnecessary expense.

It is unnecessary to say that St. Alphonsus did not long practice the law, but entered the church and became a saint.

I WOULD not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.

IF you cannot be an orb, be an atom; if you cannot be the sun shining in his whole round of rays complete, be a glow-worm; if you have not the river's resistless rush, ripple with the rivulet; if you cannot give the million, give the mite; if you cannot soar with the eagle, sing with the canary.

INFINITE toil would enable you to sweep away a mist—but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

LORD BYRON said: "I date my first impressions against religion from having witnessed how little its votaries were actuated by true Christian charity."

FAITH in to-morrow, instead of Christ, is Satan's nurse for man's perdition.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE BLISSFUL VISION.

BY J. ALBERT LIBBY.

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And soon in thought was wandering far away,
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And trees, and vines, and all I saw below
Seemed beautiful as God could make them grow.
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And I was listening as we passed along
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My guide responding answered, "*No more pain.*"
He brought me and we wandered long beside
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With monthly fruitage full. "Life's trees," he saith,
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My eyes were chained intent, till when my guide
Bade me look farther back, on either side,
And lo! a city—but, with mortal tongue,
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Methought ourselves beyond the day's declining;
For wave on wave the city flashed afar,
Its dazzling splendor like a burning star.
And he who led me, read my thoughts aright,
And spake them shortly, saying, "*No more night.*"
What! "*No more curse, nor pain, nor death, nor night?*"
Bright vision of a world, surpassing bright!
"And can it be that things will always stay
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My guide still holding me, content to wait.
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Is one bright, balmy, constant summer-time.

AFTER THE STORM.

Very terrible are the prophetic descriptions of God's judgments on the apostate Jews and the atheistic Gentiles—the world's evil evening of which it will boast, at the close of this dispensation, as the time of its intellectual and scientific triumph over the "superstition" which believed in God and taught that loyalty to him was the first duty of man. As in the olden time the Lord waited until the iniquity of the Amorites was full, before he gave authority to destroy the rebels, so now he waits until the antichristian elements of the age shall have reached their climax and found their natural development in the person and blasphemous pretensions of the man of sin, before the destroying angels of the Apocalypse are commanded to pour out God's bowls of wrath upon the earth. But we shall misunderstand the severity of these judgments if we do not see in it an expression of God's opposition to sin, as the antagonist of his beneficent purposes, and the deadly enemy of the human race. He will be fearful in his dealings with his arrogant enemies for a short period of sharp and decisive judgments, that he may clear the moral atmosphere of the world for a long era of gentle rule, during which unprecedented blessings—physical, moral, and mental—domestic, social, and national—shall come down upon loyal humanity, with all the grace and fullness of a Father's love. The lightning will flash, and the thunder will roar with a fury of which the most appalling tropical tempest is only a feeble type; but after the storm—O how delightful! What a glorious change! Heaven and earth embrace most lovingly; men breathe freely; at last they truly *live*; and the old, old prayer, "Thy will be done on earth, as it is in heaven," is at last answered!

It must be so. Sin and suffering, with their bitter offspring, sorrow, may not continue eternally in the dominions of him who is holy and good—good *because* he is holy. It is simply the incredulity of atheism which asks if there is such a Being; for, apart from the numberless evidences of his eternal power and Godhead which meet us on every hand, Christ has seen him," (John 6: 46,) and he is the faithful and true witness, upon whose testimony the universe may confidently rely. Nor, indeed, is it possible to imagine the existence of the present state of things without assuming, at the same time, that God has some gracious and wonderfully comprehensive purpose from which he has never swerved, and to the accomplishment of which he is rendering all movements in heaven and earth subservient. This position, at any rate, pays a tribute of believing adoration to his wisdom, and is perfectly in harmony with the revelation of his character in the person and work of his dear Son. Creation has been subjected to vanity, Paul tells us, not by its own will, but by reason of him who made it subject, in hope. The present condition of things, therefore, does not suggest despair. On the contrary, the "vanity" is a temporary characteristic, and hope of its removal is to be cherished; for the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. If, then, when the sons of God are manifested in resurrection redemption, a long train of physical evils is to disappear, what conclusion can we reach but that the moral evils that defile the world, and distract humanity, and dishonor the Great Ruler by their active rebellion, are doomed to destruction at the time and in the mode which his perfect wisdom sees best?

The time is coming when the servants of Christ shall not have to say, "Satan hindered us." Too often, alas! have they reason to say that now; and the most painful part of the fact is that he sometimes employs, to serve his thwarting purposes, beloved brethren in Christ Jesus, heirs with us of the glory to be revealed. How little they think whose work they are doing when they wound a member of their heavenly Father's family! If Satan would only employ his own "angels," the hindrance might be equally successful, but it would not be half so distressing. He is too subtle and too malignant for that. Well; let us cheer our hearts by looking at some of the pictures of earth's scenery after the storm, and bless the Lord our God for what he has in store for the world. The passages of Scripture can speak eloquently for themselves, and need no introduction from us.

"From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts." Mal. 1: 11. This is a sublime generalization of what is to be. Details must be sought elsewhere by those who wish to have them. Here is the broad fact that from the rising to the setting of the sun—that is, over the entire surface of this vast world—God shall be reverently adored, and pure offerings shall be made to him; statements which involve intelligence and willinghood on the part of the worshippers. They will have light concerning the living and true God, and they will gratefully express their obligations to him.

"I saw in the night vision, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14. This corresponds with our Lord's words in Matthew: "And then"—immediately after the tribulation—"shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." 24: 30.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him." Psa. 62: 8-11. "His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." Verse 17. The words show the universality of the Great King's dominions—all kings, all nations serving him, and the happiness of the world, after the storm, under the sway of the Prince of Peace—all families of the earth blessed in him and calling him blessed.

"Make a joyful noise unto God, all ye lands; sing forth the honor of his name; make his praise glorious. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name." Psa. 66: 1-4. That is something like a holy concert!—a glorious service of worship and of song! The battle of the warrior, with confused noise, must cease, and the garments rolled in blood disappear, before this jubilant adoration is heard under the whole heaven.

"O sing unto the Lord a new song; for he hath done marvelous things; his right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation; his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." Psa. 98: 1-4. When shall this magnificent scene be realized? The writer tells you in the same triumphant ode: "The Lord cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

These are only a few specimens of many glowing prophetic descriptions of the harmonies and blessedness of the latter day, after our great King has crushed his foes by irresistible might, and settled the affairs of his magnificent empire by infallible wisdom.—*Rainbow.*

THE GREAT IMAGE.

BY L. BOUTELLE.

The great image of Daniel symbolizes all the earthly kingdoms of this world till superseded by what is called "that world," the "world to come," or "world without end." First, we pass Babylon in the height of her glory; but after one hundred and fifty years run their round, the wickedness of this proud empire culminates in a sacrilegious feast, wherein a thousand of her lords become so demoralized as to use the sacred vessels of God's house for the purposes of a drunken revelry. In this night of their feasting and blasphemy, part of a hand is seen pronouncing their end. The kingdom is divided and given to the Medes and Persians. Thus is gone the head of gold.

Medo-Persia rises in majesty and becomes the dictating power of the world for a little over two centuries. Then, after ruling over all the earth, it is humiliated and succeeded by the Grecians. Alexander the Great steps into the chair, and sways a scepter over the whole political world.

After various changes and divisions, covering over two hundred years, Grecia falls into the hands of the Roman Eagle, described as "the great and terrible Beast." Hence "there went out a decree from Cesar Augustus that all the [Roman] world should be taxed." We follow this last universal empire, (symbolized by the feet and toes of the metallic image,) through its divisions and changes after the birth of the Messiah, and trace Rome through all its ramifications with "the ten kings that should arise, and another after them subduing three kings." As a matter of simple history we are forced to conclude that these mighty empires, with all their boasted greatness, with all their heaven-defying haughtiness, have, with the exception of the last, long since faded out. Only the feet and toes are to be found; and they will be here when the smiting time comes.

Hear the prophet: "Thou sawest till that a stone was cut out without hands which smote the image upon his feet, which were of iron and clay, and *brake them to pieces.*" Dan. 2: 34. Why does the stone smite the image on the feet? Because there is nothing but feet in existence to smite. But where is the Brass, the Silver, and the Gold? These kingdoms with their subjects have all passed away long ago, and can never be smitten *without a resurrection from the dead.* This I think is clearly taught in the next verse. Observe, the feet were first smitten and broken to pieces. "Then was the iron, the clay, the brass, the silver, and the gold *broken to pieces together*, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them."

This involves a resurrection of all those earthly kingdoms represented by the great image. They never can be smitten together without a resurrection. The myriad subjects of ancient Babylon must be brought out of their graves. Medo-Persia must be seen once more by the Smiter. Grecia must again stand up. *And they must stand up at the same time;* else how could they be smitten to pieces "together?" This, then, is preliminary to the smiting, dashing, and carrying away, so effectually that no place can be found for them.

What next? Let Daniel answer. Running over the same scenery as symbolized in the seventh chapter by the beasts and horns, the prophet brings us down to the judgment: "I beheld till the thrones were cast down." "Ten thousand times ten thousand stood before him: the judgment was set and the books were opened." "I beheld even till the beast was slain, and his body destroyed and given to the burning flame." This is the utter destruction of all earthly kingdoms or governments. What else does Daniel see? "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, [the Father,] and they brought him [Christ] near before him. And there was given him dominion and glory, and a *kingdom*, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Now I ask: Does not this plain (symbolic and literal) teaching of Daniel second and seventh show conclusively that the coming of the Son of man, in the clouds of heaven, is *after* the stone has smitten and carried away the whole image "together?" Now what follows? "An inheritance, incorruptible, undefiled, and that fadeth not away." The "glory" and "dominion" of an "everlasting kingdom" are given to Christ. "All people and nations" gladly serve him. The corruptions of earth are cleared away. No more devil to be bound. The "fiery stream" has made clean work. The kingdoms of this world have become the kingdom of our Lord and his Christ, and he shall reign forever and ever. Amen.

Chelsea, Mass.

I HATE to see religion and the church monopolized, as if Christ took his measures from our little fancies and opinions. Those I call Christians, not who are of this or that party, but who call upon the name of Jesus Christ our Lord; those who, whatever dividing name they are known by, live soberly, righteously, and godly in this world. The question by-and-by will not be in what place, or posture, we worship God; but, did we worship in the spirit?—*Matthew Henry.*

ST. ALPHONSUS LIGUORI, when a young man, attempted to practice law on the following principles:

1. Never to accept an unjust suit.
2. To defend clients by lawful means only.
5. Not to burden them with unnecessary expense.

It is unnecessary to say that St. Alphonsus did not long practice the law, but entered the church and became a saint.

I WOULD not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.

IF you cannot be an orb, be an atom; if you cannot be the sun shining in his whole round of rays complete, be a glow-worm; if you have not the river's resistless rush, ripple with the rivulet; if you cannot give the million, give the mite; if you cannot soar with the eagle, sing with the canary.

INFINITE toil would enable you to sweep away a mist—but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

LORD BYRON said: "I date my first impressions against religion from having witnessed how little its votaries were actuated by true Christian charity."

FAITH in to-morrow, instead of Christ, is Satan's nurse for man's perdition.

Miscellany.

My Books.

[illegible]

[illegible] I love these books of mine,
That stand so trimly on their shelves,
With here and there a broken line,
[illegible] jostling modest "twelves,"
[illegible] company I own.
[illegible] ranking with their betters;
[illegible] a thing almost unknown—
[illegible] of letters.

[illegible] are they—
[illegible] worth their weight in gold;
[illegible] too good to throw away—
[illegible] worth the place they hold.
[illegible] I love them, one and all,
[illegible] so meek and unobtrusive,
[illegible] fail to come at call,
[illegible] turn abusive!

[illegible] favorites here and there,
[illegible] a monarch, pick and choose,
[illegible] an angry stare
[illegible] and that refuse
[illegible] my soul to vex.
[illegible] peaceful book relations,
[illegible] of age or sex
[illegible] quiet lucubrations.

[illegible] have still another merit,
[illegible] elsewhere one vainly seeks,
[illegible] may be an author's spirit,
[illegible] speaks;
[illegible] prove a fool or clown,
[illegible] precious time you're spending,
[illegible] "put him down,"
[illegible] "shut him up" without offending!

[illegible] sight!—the touchy brood
[illegible] from dissension cease;
[illegible] still!—no more at feud,
[illegible] smile, and keep the peace,
[illegible] by side, all free from strife,
[illegible] what the heavy page may smother,)
[illegible] "Christians" who, in life,
[illegible] conscience's sake, had burned each other.

[illegible] friends, these silent books,
And well the title they may claim,
Who always give me cheerful looks,
What living friend has done the same?)
And, for companionship, how few,
As these, my cronies ever present,
Of all the friends I ever knew
Have been so useful and so pleasant?

The New Scriptures.

ACCORDING TO TYNDALL, HUXLEY, SPENCER AND DARWIN.

The *Cincinnati Commercial* publishes the following, which is rather the best satire we have seen on Extreme Evolutionism:

"1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.

"2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

"3. And the Unknowable said, 'Let atoms attract;' and their contact begat light, heat, and electricity.

"4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air, and water.

"5. And there went out a spirit of evolution from the Unconditioned, and, working in protoplasm by accretion and absorption, produced the organic cell.

"6. And cell by nutrition evolved primordial germ, and germ developed protogene; and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.

"7. And animalcule begat ephemera; then began creeping things to multiply on the face of the earth.

"8. And earthly atom in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.

"9. And animalcule in the water evolved fins, tails, claws and scales; and in the air, wings and beaks; and on the land they sprouted such organs as were necessary, as played upon by the environment.

"10. And by accretion and absorption came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata.

"11. Now these are the generations of the higher vertebrata, in the cosmic period that the Unknowable evoluted the bipedal mammalia—

"12. And every man of the earth, while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an oredon:

"13. Out of the ascidian came the amphibian and begat the pentadactyle; and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadæ in all their tribes.

"14. And out of the simiadæ the lemur prevailed above his fellows and produced the platyrhine monkey.

"15. And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evoluted the what-is-it.

"16. And the what-is-it went into the land of Nod, and took him a wife of the longimanous gibbons.

"17. And in process of the cosmic period were born unto them and their children the anthropomorphic primordial

"18. The homunculus, the prognathus, the troglodyte, the autochthon, the terragen—these are the generations of primeval man.

"19. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

"20. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heterogeneous; for the weakest died and the strongest grew and multiplied.

"21. And man grew a thumb for that he had need of it, and developed capacities for prey.

"22. For, behold the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten and the slow men starved to death.

"23. And as types were differentiated the weaker types continually disappeared.

"24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish, and secured the survival of the fittest."

My Last Segar.

It was three o'clock Sabbath morning in my western home. I had smoked three or four segars since tea. At that time I wrote my sermons and took another segar with each new head of discourse. I thought I was getting the inspiration from above, but was getting much of it from beneath. My hand trembled along the line, and, strung up to the last tention of nerves, I finished my work and started from the room. A book standing on the table fell over, and although it was not a large book, its fall sounded to my excited system like a crack of a pistol. As I went down stairs their creaking made my hair stand on end. As I flung myself on a sleepless pillow I resolved, God helping, that I had smoked my last segar, and committed my last sin of night-study. I kept my promise. With the same resolution went overboard tea and coffee. That night I was born into a new physical, mental, and moral life. Perhaps it may be better for some to smoke, and study nights, and take exciting temperance beverages; but I am persuaded that if thousands of people who now go moping, and nervous, and half exhausted through life, down with "sick headches," and rasped by irritabilities, would try a good dose of abstinence, they would thank God for this paragraph of personal experience, and make the world the same bright place I find it, a place so attractive that nothing short of heaven would be good enough to exchange for it. The first segar made me desperately sick; the throwing away of my last made me gloriously well. For me the croaking of the midnight owl hath ceased, and the singing of birds has come.—*T. Dewitt Talmage.*

Not Ashamed.

Justice McLean, of Ohio, heard a minister preach. He had been a skeptic, and this minister spoke to him in such a way as to convince him of the truth and necessity of the Christian religion. He was led to see how Christ had died for him, and was born again. He went home. He had hardly gotten there, before he said: "We are going to have family prayer; let us go into the drawing-room and pray together." "But," said his wife, "there are four lawyers in there; they have come to attend court. Let us go into the kitchen to have prayers." Judge McLean replied: "It's the first time I ever invited the Lord to my house, and I don't propose to invite him to the kitchen by any means." He went in to those lawyers, and said: "My friends, I have found out that Jesus died on the cross for me; I have given myself to him, and now I propose to invite him to my house. You may do as you please—go or stay. But I am now to make my first prayer in my own house." They said they would like very much to stay, and did stay. From that day, Judge McLean lived a consistent Christian life and died a Christian death.—*Hammond.*

The Silver Egg.

A silver egg was once prepared as a present to a Saxon queen. Open the silver by a secret spring, and there was found a yolk of gold; find the spring of the gold, and it flew open, and disclosed a beautiful bird; press the wings of the bird, and in its breast was found a crown, jeweled and radiant; and even within the crown, upheld by a spring like the rest, was a ring of diamonds which fitted the finger of the princess herself. Oh, how many a promise there is within a promise in the Scriptures, the silver around the gold, and the gold around the jewels; yet how few of God's children ever find their way far enough among the springs to discover the crown of his rejoicing, or the ring of his covenant of peace!

Sunshine.

Children need sunshine quite as much as flowers do. Half an hour is not enough. Several hours are required. The most beautiful flower that ever studded a meadow could not be made half so beautiful without days and days of the glad light that streams through space. Light for children! Sunshine for the little elves that gladden this otherwise gloomy earth! Deal it out in generous fullness to them. Let the nursery be in the sunshine. Better plant roses on the dark side of an iceberg than rear babies and children in rooms and alleys stinted of the light that makes life.—*Herald of Health.*

Two Somebodies.

I know somebody who always appears miserable; and this is the way she contrives to be so—thinking always about herself; constantly wishing for that she has not; idling her time, fretting and grumbling.

I know somebody who is much happier; and this is the way she contrives to be so—thinking of others; satisfied with what her Heavenly Father has judged best for her; working, and thinking how she can make others happy.

SPELL murder backward and you have its cause. Spell its cause in the same manner. There it is—cause and effect.

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Miscellany.

My Books.

BY JOHN G. SAXE.

[illegible] I love these books of mine,
That stand so trimly on their shelves,
With here and there a broken line,
(Fat "quartos" jostling modest "twelves,")
A curious company I own,
The poorest ranking with their betters;
In brief, a thing almost unknown—
A pure democracy of letters.

A motley gathering are they—
Some fairly worth their weight in gold;
Some just too good to throw away—
Some scarcely worth the place they hold.
Yet well I love them, one and all,
These friends so meek and unobtrusive,
Who never fail to come at call,
Nor (if I scold them) turn abusive!

If I have favorites here and there,
And, like a monarch, pick and choose,
I never meet an angry stare
That this I take and that refuse;
No discords rise my soul to vex
Among these peaceful book relations,
Nor envious strife of age or sex
To mar the quiet lucubrations.

And they have still another merit,
Which otherwhere one vainly seeks,
Whate'er may be an author's spirit,
He never uninvited speaks;
And should he prove a fool or clown,
Unlike the [illegible] time you're spending,
How quickly you can "put him down,"
Or "shut him up" without offending!

Here—pleasing sight!—the touchy brood
Of rivals from dissension cease;
And—stranger still!—no more at feud,
Polemics smile, and keep the peace.
See! side by side, all free from strife,
(Save what the heavy page may smother,)
The gentle "Christians" who, in life,
For conscience' sake, had burned each other.

I call them friends, these silent books,
And well the title they may claim,
Who always give me cheerful looks,
(What living friend has done the same?)
And, for companionship, how few,
As these, my cronies ever present,
Of all the friends I ever knew
Have been so social and so pleasant!

The New Scriptures.

ACCORDING TO TYNDALL, HUXLEY, SPENCER AND DARWIN.

The *Cincinnati Commercial* publishes the following, which is rather the best satire we have seen on Extreme Evolutionism:

"1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.

"2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

"3. And the Unknowable said, 'Let atoms attract;' and their contact begat light, heat, and electricity.

"4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air, and water.

"5. And there went out a spirit of evolution from the Unconditioned, and, working in protoplasm by accretion and absorption, produced the organic cell.

"6. And cell by nutrition evolved primordial germ, and germ developed protogene, and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.

"7. And animalcule begat ephemera; then began creeping things to multiply on the face of the earth.

"8. And earthly atom in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.

"9. And animalcule in the water evolved fins, tails, claws and scales; and in the air, wings and beaks; and on the land they sprouted such organs as were necessary, as played upon by the environment.

"10. And by accretion and absorption came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata.

"11. Now these are the generations of the higher vertebrata, in the cosmic period that the Unknowable evoluted the bipedal mammalia—

"12. And every man of the earth, while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an oredon:

"13. Out of the ascidian came the amphibian and begat the pentadactyle; and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadæ in all their tribes.

"14. And out of the simiadæ the lemur prevailed above his fellows and produced the platyrhine monkey.

"15. And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evoluted the what-is-it.

"16. And the what-is-it went into the land of Nod, and took him a wife of the longimanous gibbons.

"17. And in process of the cosmic period were born unto them and their children the anthropomorphic primordial types.

"18. The homunculus, the prognathus, the troglodyte, the autochthon, the terragen—these are the generations of primeval man.

"19. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

"20. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heterogeneous; for the weakest died and the strongest grew and multiplied.

"21. And man grew a thumb for that he had need of it, and developed capacities for prey.

"22. For, behold the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten and the slow men starved to death.

"23. And as types were differentiated the weaker types continually disappeared.

"24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish, and secured the survival of the fittest."

My Last Segar.

It was three o'clock Sabbath morning in my western home. I had smoked three or four segars since tea. At that time I wrote my sermons and took another segar with each new head of discourse. I thought I was getting the inspiration from above, but was getting much of it from beneath. My hand trembled along the line, and, strung up to the last tention of nerves, I finished my work and started from the room. A book standing on the table fell over, and although it was not a large book, its fall sounded to my excited system like a crack of a pistol. As I went down stairs their creaking made my hair stand on end. As I flung myself on a sleepless pillow I resolved, God helping, that I had smoked my last segar, and committed my last sin of night-study. I kept my promise. With the same resolution went overboard tea and coffee. That night I was born into a new physical, mental, and moral life. Perhaps it may be better for some to smoke, and study nights, and take exciting temperance beverages; but I am persuaded that if thousands of people who now go moping, and nervous, and half exhausted through life, down with "sick headches," and rasped by irritabilities, would try a good dose of abstinence, they would thank God for this paragraph of personal experience, and make the world the same bright place I find it, a place so attractive that nothing short of heaven would be good enough to exchange for it. The first segar made me desperately sick; the throwing away of my last made me gloriously well. For me the croaking of the midnight owl hath ceased, and the singing of birds has come.—*T. Dewitt Talmage.*

Not Ashamed.

Justice McLean, of Ohio, heard a minister preach. He had been a skeptic, and this minister spoke to him in such a way as to convince him of the truth and necessity of the Christian religion. He was led to see how Christ had died for him, and was born again. He went home. He had hardly gotten there, before he said: "We are going to have family prayer; let us go into the drawing-room and pray together." "But," said his wife, "there are four lawyers in there; they have come to attend court. Let us go into the kitchen to have prayers." Judge McLean replied: "It's the first time I ever invited the Lord to my house, and I don't propose to invite him to the kitchen by any means." He went in to those lawyers, and said: "My friends, I have found out that Jesus died on the cross for me; I have given myself to him, and now I propose to invite him to my house. You may do as you please—go or stay. But I am now to make my first prayer in my own house." They said they would like very much to stay, and did stay. From that day, Judge McLean lived a consistent Christian life and died a Christian death.—*Hammond.*

The Silver Egg.

A silver egg was once prepared as a present to a Saxon queen. Open the silver by a secret spring, and there was found a yolk of gold; find the spring of the gold, and it flew open, and disclosed a beautiful bird; press the wings of the bird, and in its breast was found a crown, jeweled and radiant; and even within the crown, upheld by a spring like the rest, was a ring of diamonds which fitted the finger of the princess herself. Oh, how many a promise there is within a promise in the Scriptures, the silver around the gold, and the gold around the jewels; yet how few of God's children ever find their way far enough among the springs to discover the crown of his rejoicing, or the ring of his covenant of peace!

Sunshine.

Children need sunshine quite as much as flowers do. Half an hour is not enough. Several hours are required. The most beautiful flower that ever studded a meadow could not be made half so beautiful without days and days of the glad light that streams through space. Light for children! Sunshine for the little elves that gladden this otherwise gloomy earth! Deal it out in generous fullness to them. Let the nursery be in the sunshine. Better plant roses on the dark side of an iceberg than rear babies and children in rooms and alleys stinted of the light that makes life.—*Herald of Health.*

Two Somebodies.

I know somebody who always appears miserable; and this is the way she contrives to be so—thinking always about herself; constantly wishing for that she has not; idling her time; fretting and grumbling.

I know somebody who is much happier; and this is the way she contrives to be so—thinking of others; satisfied with what her Heavenly Father has judged best for her; working, and thinking how she can make others happy.

SPELL murder backward and you have its cause. Spell its cause in the same manner. There it is—cause and effect.

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Prof. Paine's New Discoveries.
W. PAINE, A. M., M. D.,

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Author of large works on the Practice of Medicine, Surgery, Obstetrics and Diseases of Women and Children, Materia Medica and New Remedies; Former Editor of the University Medical and Surgical Journal, Medical Independent, etc., has devoted many years to the investigation of the nature of diseases and the remedies to cure them. As a result he has discovered that all affections are produced by specific germs, infinitesimally small, so that it requires a powerful microscope to reveal them; and that these germs are present in the air, water, vegetables, and animals; that they are introduced into the system by breathing, eating and drinking, and, like all other germs, are propagated when the condition is favorable to their development. He has also discovered remedies that will destroy these germs, and thus remove the cause of the disease at once. The wonderful effects of these medicines are causing the most profound astonishment. These medicines are as follows:

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The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, Calculated to advance the cause of truth. All matter of interest demanding elaborate discussions will be referred to other Departments.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Questions of this Department.

In Daniel 8: 14, we have the 2300 *days* brought to view, also a marginal reading, "*evening morning*." Some translations of this verse read, "Unto two thousand and three hundred *evenings and mornings*." Query: Is this latter reading correct? If so, is there not something in the original term used in this prophecy, (here translated *days*,) divinely intended to inform us, that these are simply "evening and morning" days, as in Genesis 1st, and not *year* days, as we have supposed? TRUTH SEEKER.

If both words, "mercy-seat" and "propitiation," come from the one Greek word "*hilasterion*," and the place for the mercy-seat is only in the holy of holies, "the true tabernacle which the Lord pitched and not man," and that "tabernacle of God is to come down from God out of heaven," upon the earth, and Christ himself is our "mercy-seat" accompanying that "true tabernacle," when it comes, who can tell us from whence came all we hear about "*Christ leaving the mercy-seat*," *when he comes*, and also what authority, force, power, or truth there is in the declaration. Will Christ leave *himself* when "he comes?" G. W. S.

"I beheld till the thrones were cast down."—Daniel 7: 9. "And I saw thrones, and they sat upon them, and judgment was given unto them." Rev. 20: 4. What are the thrones here brought to view, and who was it that sat upon them to whom judgment was given? J. E. C.

What is the real meaning of Rev. 6: 9-11? E. V. A.

I would like an explanation of Matt. 27: 52, 53. THOMAS LANE.

Is it right for Christians to engage in carnal warfare? PEACE-MAKER.

Will there be an opportunity for sinners to repent and be forgiven in the world to come? INQUIRER.

What is the New Testament meaning, application, and limitation of the term "Church?" K. O. S.

Do persons receive the Holy Spirit at conversion, or is it a "gift" to be afterward bestowed? L. L. M.

"And Satan stood up against Israel, and provoked David to number Israel."—I Chron. 21: 1. Wherein consisted the sin of this act? And is it now wrong for ecclesiastical rulers to number their church and display the same in the public prints? J. C.

What did Peter mean by saying, "Shortly I must put off this, my tabernacle?" Did he believe he would be conscious independent of his mortal body?

In what sense can God be said to be in hell?—Ps. 139: 8.

Will some one explain Rom. 9: 3? C. WIRE.

Does the New Testament, or any of its books, claim to be divinely inspired? J. M. W.

When and by whom were the Old Testament books of our Protestant Bible first declared to be canonical Scripture? J. M. W.

An exposition of John 3: 5 is desired.

Immortality of Christ.

If the Father "only hath immortality," when, where, and how did the Son get it? C. WIRE.

The following testimony of Jesus respecting this subject answers the question:

"For as the Father hath life in himself; so *hath he given to the Son* to have life in himself." John 5: 26. "As the living Father hath sent me, and *I live by the Father;* so he that eateth me, even he shall live by me." John 6: 57. "These things saith the Amen, the faithful and true witness, the *beginning of the creation of God*," Rev. 3: 14. Hence we hear him saying to Martha: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth, and believeth in me, shall never die." John 11: 25, 26. To his chosen disciples he says: "I am the way, the truth, and *the life;* no man cometh to the Father, but by me." "Yet a little while, and the world seeth me no more; but ye see me: because *I* live, *ye* shall live also." John 14: 6, 19.

Is The Human Mind Imperishable?

Will some one expose the following fallacy: "All force or energy is imperishable: the human mind is a force: therefore, the human mind is imperishable." J. S. W.

The minor premise is fallacious. The human mind is not a force, any more than the body. I exert muscular force or activity; but is this *force* identical with the *muscles?* Certainly not. So the *activities* of the mind are *not the mind*. They stand in the relation of actor and action. But for the sake of argument, let it be admitted that "the human mind is a force." Now while all force is imperishable, when once expended it by no means *necessarily* re-appears in the *same form.* In raising a hundred-pound weight one foot from the earth, I expend a certain amount of mental force to direct the mechanical effort, and a certa[in] amount of muscular force to perfo[rm] that effort. Science tells us that the fo[rc]e thus expended is not lost; but [wh]o shall say it ever appears again as ment[al or] muscular force? So, if the mind w[ere a] force, it might be expended a[nd] [in] other forms without ne[ce]ssaril[y] [ex]i[st]ing as mind. "His breath goeth [forth,] he returneth to his earth; [in that very] day his thoughts perish."—P[s.]

How much better t[o] [treat su]ch questions scripturally th[an philoso]phically; though, as in the pre[sent cas]e, true philosophy will never be f[oun]d to conflict with scripture.

W. F. SMITH.

Cain's Wife.

If I understand Bro. Phelps, in answering a former question, the sons of God were descendants of Seth, and the daughters of men were the descendants of Cain. But we do not read of any daughters being born, till after the birth of Seth, which was when Adam was 130 years old. And yet we find the generations of Cain mentioned prior to the birth of Seth. Where could Cain obtain his wife? S. M. LAMPARD.

We must not require too much of the Bible. It does not assume to be a treatise on Philosophy, Chemistry, Astronomy, or even History. True, it does give us a great deal of historical information; but so long are the periods spanned, and so numerous the scenes presented in the moving panorama, that a thousand details are necessarily omitted, and only a comprehensive view is generally given. Centuries are sometimes covered in a few simple sentences. So meager is the early history of the race, that sixteen hundred years are spanned by the first six chapters of Genesis. It is no wonder, then, that the rushing record does not stop to tell us particularly where Cain obtained his wife. Of course his wife was one of his own sisters. It could not be otherwise. Adam might have had several daughters previous to the birth of Seth, though the fact is not recorded. Such an omission is only in harmony with the general scriptural rule. The careful student of Bible chronology will observe that the birth of *daughters* is but seldom recorded, while the *sons* occupy a conspicuous place in all the genealogies.

The Title "Saint."

The term "saint" is often used by Protestants in speaking of the apostles and evangelists. People say "St. Paul," "St. James," "St. Matthew." That these are saints is not in dispute; for all Christians are saints. But "St. Luther," "St. Knox," "St. Wesley," and "St. Otterbein" would be just as appropriate. Nor would it be any more out of place to apply the same title to ten thousand Christians who have recently died. Canonizing as saints is a papal practice, and from the Roman Catholic Church the Episcopal Church has borrowed it, as it has a large part of its holidays and of its ritual. The term "saint" as *they* use it implies an order of superior holiness among the redeemed. Its use in such a sense is entirely unexampled and unjustified by the Scriptures. Its use by Protestants is impliedly in the same sense as that of its use by Catholics. The wonder is that many intelligent Christians and even some ministers of the gospel still use it in our day. The terms, "The Apostle Paul," and "Luke the Evangelist," are certainly more Christian, as well as more Protestant, than are "St. Paul" and "St. Luke."

Son of God.

How did Nebuchadnezzar know that the fourth man that he saw walking in the fiery furnace had the form of the Son of God, himself being an idolater, and Jesus being then unborn? (Dan. 3: 25.) L. PERRINE.

The heathen had lords many and gods many. As a consequence of this theory, they also had many sons of the gods. In the passage under consideration, I think the language should read "a son of God," or rather, "the son of a god."

Nebuchadnezzar knew that there was something supernatural in the case. They had cast three men bound into the fiery furnace. Not only were these men now loose, but a fourth man was seen walking in the fire with them, and all unharmed. He therefore felt sure that a god or the son of a god had come to the relief of those men. J. WHITON.

Conversion and Consecration.

Can a sinner be converted to God without a full consecration? TRUTH-SEEKER.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. . . So likewise, whosoever he be of you that *forsaketh not all that he hath, he cannot be my disciple.*" Luke 14: 26, 33.

Do not these passages imply a full consecration? M. G.

Do Angels Have Tongues?

If the angel *talked* with Peter, after liberating him from prison, then speech can be performed without tongue, throat, etc. D. B. CRANE.

If we reduce the above proposition to a logical form, it will stand thus:

Angels have no tongue, throat, etc:

But angels have the power of speech:

Therefore speech can be performed without tongue, etc.

The fallacy lurks in the major premise. It cannot be proved that angels are destitute of vocal organs. They are real, personal, tangible, material beings. They may be far more delicate in their organism than man, but this fact does not militate against their materiality. However sublimated may be the substance of which they are composed, it is still *substance*. Our brother is probably misled by the common but unfounded assumption, that because the angels are *spiritual* beings, they are therefore *immaterial*. The angels are truly spiritual, but they are as truly *material*. This is proved by the fact that they have been known to *eat food*. Do they not then have *throats?* The resurrected *saints* will also be spiritual beings; but surely they will not thereby be reduced to immaterial *nothings*. Angels certainly have *mouths*, or they would not so often have been mistaken for *men*. We must believe that the burden of proof rests upon those who assume that those bright intelligences are destitute of appropriate organs of speech.

Items of Interest.

Two hundred and forty-three persons perished on the lakes last year.

"What station do you call this?" said a man, as he crawled out of the debris of a railroad smash-up. "Devastation," replied the urbane conductor.

The Wesleyan Methodist Commercial Record and Year Book gives the number of Methodist members throughout the world, at 3,602,768, those on trial not included.

A Scottish clergyman quoted a text of Scripture in his prayer, and added for the instruction of his audience: "For that, O Lord, is the correct translation of the passage."

George Trask, the well-known anti-tobacco apostle, died suddenly of heart disease at his home, in Fitchburg, Mass., January 25th. He was seventy-eight years of age.

According to the latest statistics gathered by European linguists, 90,000,000 speak the English language; 45,000,000 speak German; 55,000,000 Spanish, and 45,000,000 French.

The Beecher-Tilton trial is still in progress in the courts. Mr. Moulton has so far been the principal witness on the stand. This dirty case is likely to drag itself along to a dreary length.

Gen. Garibaldi has arrived at Rome, and met with an enthusiastic reception. The workingmen drew his carriage through the streets, which were thronged by crowds who cheered him repeatedly.

During the recent cold spell, twenty-one men, found frozen and helpless on the plains, were brought into Dodge City, Kansas. Some have since died, others will die, and the remainder will be badly crippled.

Some of the leading New York hotels rent at very high rates—Fifth Avenue, $200,000; Windsor, $125,000; St. Nicholas, $100,000; Metropolitan, $106,000; Gilsey, $65,000; Hoffman, $75,000, and Brunswick, $[illegible].

The new finance bill was signed by President Grant on January 14, and has now become a law. This bill, among other things, provides for the speedy redemption of fractional currency with silver coin, and is a rapid stride toward specie payment.

Since the famine began in Asia Minor, 50,000 persons have emigrated from various parts of the country to the city of Adana, half of whom have since succumbed to the disease. The strange climate, distress, and extreme rapaciousness of the tax-gatherers, increase the mortality.

The Reformed Episcopal Church is showing its liberality. Dr. Cheney, one of the new Bishops, lately said, in a public discourse in Washington, that during the two Sabbaths of his absence from his Church in Chicago, he had arranged to have his pulpit supplied on the first Sabbath by a Baptist, and on the second Sabbath by a Presbyterian minister.

Jerusalem would seem to be an unpleasant place for people who don't care to be murdered. More than a hundred murders have been committed there within a year, and not one of the murderers has been punished.

An American astronomer, from observations of the transit of Venus at the Greenwich Observatory, concludes the earth to be only 89,443,726 miles from the sun, about 4,000,000 miles nearer than Encke's measurements indicated.

In the Fiji Islands, recently annexed to Great Britain, there are 110,000 converts to Christianity. On one of the islands, with 10,000 inhabitants, the missionary resident says he does not know of a single house in which there is not daily family prayer.

Colonel Loring, of Maryland, is the first white man who ever sailed on the waters of the equatorial lake Albert Nyanza, in Africa. He has recently made discoveries in Africa that will make him as famous as Livingstone, Speke, and others of geographical fame. He is now in the employ of the khedive of Egypt.

A cable dispatch announces the death of the Emperor of China. In view of the unsettled state of affairs in the celestial Empire, and the difficulties between China and Japan, the event may prove of some political importance. The deceased Emperor was born in 1856, and had therefore not reached his twentieth year.

Mr. A. T. Stewart finds a difficulty in carrying out his idea of a Working Woman's Home in New York. If men are allowed in it, the danger is that it will get a bad name. If men are excluded, women will not live where sons, brothers, and friends must never come; and so the great building stands unfinished.

The mayor of Philadelphia, speaking of the vicious books and papers which fill the intellects of so many youth with dangerous ideas, says he could rid the jails of two-thirds of the juvenile criminals in the next year, if he could banish certain plays from the boards of the variety theaters and put certain books out of print.

There is great rejoicing in the Democratic camp over the election of ex-President Andrew Johnson as United States Senator from Tennessee, and there are great expectations indulged in as to the aid which he will render the party in the next Congress, as a bitter antagonist of the Administration. This is the first instance of an ex-President being elected to the United States Senate; and it is also noteworthy that Mr. Johnson is the only ex-President now surviving.

The venerable Father Boehm is the oldest Methodist minister in America. He resides in Jersey City, and will be one hundred years old the coming May. He was one of twenty-five clergymen who attended the first General Conference of American Methodists, many of whom were younger and stronger than himself, but who long ago left him behind. He is in excellent health and spirits, and read the entire Book of Revelations on Christmas Day.

The great Protestant missionary societies are not yet a hundred years old. In Great Britain the Baptist Missionary Society was organized in 1792, London Missionary Society in 1795, Scottish Missionary Society in 1796, Church Missionary Society in 1800, Wesleyan Missionary Society in 1817, Foreign Missionary Scheme, in the Church of Scotland, in 1824. In the United States, the American Board of Commissioners for Foreign Missions was organized in 1810, American Baptist Missionary Union in 1814, Methodist Missionary Society in 1819, Board of Missions of the Protestant Episcopal Church in 1835, Board of Foreign Missions of the Presbyterian Church in 1837.

The New York *Tablet* (Catholic) strangely admits that the Pope can sin, and is not therefore infallible. To be consistent, it should give to the dogs the the dogma of infallibility. In speaking of the duty of Catholics in our late war to fight for the Government, even though the pope had forbidden, it says:

"The pope would have sinned in asking us to deny obedience to our legitimate government; the pope's command that we should commit the sin of refusing obedience to our legitimate government would have no binding force; and no penalty of the church is really incurred where there is not guilt, as there would have been no guilt in taking no notice of any such command of the pope. Catholics would have been, therefore, precisely in the same position as if no such order were issued with regard to enlisting in the armies of the union."

The Quebec Gazette, the oldest pape[r] retaining its name, and published wi[th]out interruption on the American conti[nent,] has just been sold to the propri[etors] of the *Morning Chronicle*, Quebec. It was established in 1764.

The editor of a country newspaper th[at] takes a risk on his delinquent subscri[bers:] "To all those who are in arrears one year or more, who will come forward and pay up, we will give a first-class obituary notice gratis, in case it kills them."

Tons of postal cards, it is said, are sent to the dead-letter office, because people will write the message first, and then forget to fill out the address on the other side. Even people who are the pink of carefulness, catch themselves in such an oversight now and then.

Alfonso begins his career, after having been proclaimed King of Spain, first by seeking the Pope's blessing, and then by suppressing Protestant newspapers in Madrid. The rest can be predicted without the aid of a seer. "Coming events cast their shadows before."

The *Christian World* says that the Bible Revision Committee have voted to translate the Greek *in water*, by baptize *with water*; putting *in water* in the margin as an alternative translation. A majority of the American company, and a "very respectable minority of the English company, voted to translate *baptize in water*, exactly as the Greek reads.

A passenger on a western steamboat once indignantly announced to a plain Presbyterian elder: "I am told, sir, that you are one of that sect which holds the monstrous proposition that whatever is to be, will be." To whom the plain elder very quietly said: "And you, sir, belong, I suppose, to that sect which believes that whatever is to be, will not be."

A pastor signified his intention to preach a sermon soon on the "Recognition of Friends in Heaven." A church attendant, hearing the announcement, remarked that he thought it would be quite as well for the man of God to preach on the subject of the recognition of friends on earth, since he had been a regular attendant on that church for over [...] years, and had not once been recognized by his rich neighbor who sat in the next pew!

A man who is too strong-minded to believe in Christianity, and who yet finds no difficulty in believing that spirits come out of a closet and dance breakdowns on a platform, and spin mosquito-netting out of the air, is scarcely a promising subject for argument. To say he disbelieves in the Bible because he cannot understand it, and believes in Katie King because he has seen her, simply shows that he is as vain of the *feebleness* of his understanding as he is of the blindness of his eyes.—*N. Y. Tribune.*

A mysterious basket, addressed to the station master at Clapham Junction, England, on being opened, was found to contain a living child. The station master declining the gift, a porter volunteered to accept it, and took the basket and child. On lifting the child, [...] ($4,000) was found in the basket. The story goes that the station master then demanded the basket and its contents, which the porter very properly refused to give up. One can hardly doubt to which of the two the mother would entrust her child.

A clergyman who recently returned from the grasshopper devastated portion of Kansas, informs the Chicago [...] that the destitution there is far greater than has been represented. Land[...] are endeavoring to misrepresent the condition of affairs for the purpose of encouraging emigration. The settlers, [says] the writer, are limited to a very meager allowance of food—scarcely enough to sustain life for a limited period. [...] his opinion that a large number of people will die of starvation unless [...] subsistence is furnished.

Experiments made within the past [...] months have developed the astonishing fact in natural magic, that four messages can be sent over a single wire as [easily] as two, and that through messages [and] local ones can be sent without interfering with one another over the same wire. While, for instance, messages are simultaneously exchanged between Boston and New York, two more can be sent [over the] same wire between Boston and Worcester; two between Worcester and Springfield, and two between Springfield [and] New Haven or New York; making eight separate and distinct messages crossing and recrossing on one [wire at] the same moment of time.

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OBJECT AND SCOPE.

The Bible Banner is designed to elucidate the fundamental principles of Bible truth, in the various departments of Exegesis, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

THE MORNING LAND.

BY A. N. HITCHCOCK.

I have heard of a far-off country—
It lieth beyond the dark tide,
Yet far o'er the loud-surging billows,
Some gleams from the glory-lit side;
And a bridge of bright thoughts thrown over,
Doth span the rough chasm so wide.

I have heard of a land of Summer,
Whose beauty the frost never chills;
Its fragrance is wafted forever
On breezes that play o'er the hills;
And the glad summer-song of the harvest
The air with its melody fills.

I have heard of a land of Morning—
I heard when the night brooded o'er,
And in darkness I yearned for the dawning
To break from the Orient shore,
When the cold clouds in silence retreating,
Should hover at evening no more.

I have heard of a land of Pleasure—
Strange word to this desolate clime!
It speaks to the ear of the mourner,
To the sad and the suffering of time,
And it tells of a region where sorrow
Shall burst into rapture sublime.

I have heard of a land ETERNAL—
And the loved who have left me to sigh,
I shall meet over there in the morning,
When the dark clouds have all drifted by;
And long shall we stay in that country,
For like angels we never shall die.

Wisconsin University.

ASCENSION OF ELIJAH.

BY WM. SHELDON.

Elijah's experience was more than ordinary, even for a prophet. He was emphatically a man of faith. After predicting a remarkable and protracted drouth, the Lord bade him conceal himself by the brook Cherith, with the promise that the ravens should bring him food. Confiding in the promise of God, he at once went to the brook, and found God true to his word, till the drouth dried up the waters of the brook, when the Lord instructed him to repair to Zerephath, to be fed by a widow woman. To his great astonishment he found this widow in possession of only enough material to prepare one meal, but Elijah gave her the promise that miraculous power would replenish the provision as fast as it was consumed; and so it came to pass. God's munificent hand continually evinced itself in his experience, thus increasing his faith in God.

THE PRIVILEGED PROPHET.

At another time, while on a long journey, he was fed by an angel of God: "As he lay and slept under a juniper tree, behold, then an angel touched him and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because thy journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights." 1 Kings 19: 5–8. He was also a man of believing, prevailing prayer. When he prayed for rain, the rain came. When he prayed for fire, the fire descended. He believed not only in the *existence* of a God, but also in his *power*, and his willingness to hear the cries of his believing children.

For about ten years he officiated as a prophet of the Lord, during which time he anointed Elisha as his successor. Finally, the Lord proposed to take Elijah from earth. The *fact* was known, and approximately the *time* when this should take place, but not with *exactness*. So, as the time drew near, Elisha watched for Elijah's translation. Elijah went from Gilgal; Elisha followed him. Elijah next went to Bethel, and Elisha followed him there. The sons of the prophets there asked Elisha if he knew that Elijah was to be translated on that day? He answered affirmatively. Next Elijah went to Jericho, followed by Elisha, where the same question was again propounded to Elisha. Then Elijah went to Jordan, Elisha still following him. Then they crossed the Jordan, and while they went on, "there appeared a chariot of fire, and horses of fire," and transported Elijah from earth. II Kings 2: 11.

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THE BIBLE, OUR ONLY CREED: CHRISTIAN CHARACTER, OUR ONLY TEST OF FELLOWSHIP.

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OBJECT AND SCOPE.

The BIBLE BANNER is designed to elucidate the fundamental principles of Bible truth, in the various departments of Doctrinal and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Kingdom of Christ, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Regeneration of the Earth, and the Crowning of Christians in the Kingdom of Glory. It shall be the aim of this paper to ring out the principles of truth on the living issues of the age, and to present a type of Christianity that shall abide the searching Judgment.

THE MORNING LAND.

BY A. N. HITCHCOCK.

I have heard of a far-off country—
It lieth beyond the dark tide,
Yet far over the loud-surging billows,
Some gleams from the glory-lit side;
And a bridge of bright thoughts thrown over,
O'erspan the rough chasm so wide.

I have heard of a land of Summer,
Where beauty the frost never chills;
Its fragrance is wafted forever
On breezes that play o'er the hills;
And the glad summer-song of the harvest
Floats with its melody fills.

I have heard of a land of Morning—
I heard when the night brooded o'er,
And in darkness I yearned for the dawning
To break from the Orient shore,
When the cold clouds in silence retreating,
Should hover at evening no more.

I have heard of a land of Pleasure—
Strange word to this desolate clime!
It speaks to the ear of the mourner,
To the sad and the suffering of time,
And it tells of a region where sorrow
Shall burst into rapture sublime.

I have heard of a land ETERNAL—
And the loved who have left me to sigh,
I shall meet over there in the morning,
When the dark clouds have all drifted by;
And long shall we stay in that country,
For like angels we never shall die.

Wisconsin University.

ASCENSION OF ELIJAH.

BY WM. SHELDON.

Elijah's experience was more than ordinary, even for a prophet. He was emphatically a man of faith. After predicting a remarkable and protracted drouth, the Lord bade him conceal himself by the brook Cherith, with the promise that the ravens should bring him food. Confiding in the promise of God, he at once went to the brook, and found God true to his word, till the drouth dried up the waters of the brook, when the Lord instructed him to repair to Zerephath, to be fed by a widow woman. To his great astonishment he found this widow in possession of only enough material to prepare one meal, but Elijah gave her the promise that miraculous power would replenish the provision as fast as it was consumed; and so it came to pass. God's munificent hand continually evinced itself in his experience, thus increasing his faith in God.

THE PRIVILEGED PROPHET.

At another time, while on a long journey, he was fed by an angel of God: "As he lay and slept under a juniper tree, behold, then an angel touched him and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because thy journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights." I Kings 19: 5–8. He was also a man of believing, prevailing prayer. When he prayed for rain, the rain came. When he prayed for fire, the fire descended. He believed not only in the *existence* of a God, but also in his *power*, and his willingness to hear the cries of his believing children.

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Doctrinal.

"PROVE ALL THINGS."

THE ETHICS OF FUTURE PUNISHMENT.

BY JAMES H. WHITMORE.

That wicked men will be punished in the world to come for their evil deeds committed in this world, is taught by Revelation and approved by reason. It is then both scriptural and reasonable. The Scriptures declare that the righteous shall receive eternal life, but that the wicked shall go away into everlasting punishment. That the righteous and wicked should be treated alike is obviously unjust and unreasonable. It would not be right, it would not be just, to reward equally the wicked with the good, or to mete out to both classes the same punishment. The human reason affirms this. The moral faculty, the conscience, declares it. The Judge of all the earth will do right. It is right that the sinner should receive a just punishment for his sins. It is therefore certain, since God is just, that wicked men will be punished in the world to come. This is what is meant by future punishment.

Future punishment is a tenet of all the great religions of the world. Buddhism, Brahminism, Mohammedanism, Judaism and Christianity, all agree that wicked and finally impenitent men will be punished hereafter. But when we inquire further as to the nature and duration of this punishment, this unanimity vanishes, and we are treated to many widely different and conflicting views. Among Christians the three principal views are, (1) that of the Restorationists who believe that finally all men will be saved, (2) that of the Destructionists who believe that finally the impenitent will be destroyed, and (3) that of the so-called Orthodox who believe that the wicked will be punished with endless misery. The open and avowed believers of the first two classes form but a small part of the Christian church. All Roman Catholics and a very large majority of Protestants profess to believe the doctrine of endless misery.

Taking these doctrines as they have been taught, let us inquire what the effect has been on those who have believed them. How have they affected their morals?

Our ideal of goodness depends on our idea of the God whom we worship. If we ascribe to him cruelty and vindictiveness, or what would be these qualities in any other being, we not only grosly dishonor him, but we do ourselves a wrong; for we idealize that which is itself hideous, and aspire after that which is repulsive, and learn to look on the greatest cruelty as the highest virtue. Nor is this merely abstract reasoning. The history of all great religions, our own not excepted, abounds with illustrations. The historian Burnet tells us that Queen Mary gave as an excuse for her cruelty this: "As the souls of heretics are hereafter to be eternally burning in hell, there can be nothing more proper than for me to imitate Divine vengeance by burning them on earth." The sad history of religious persecution abounds with examples of the pernicious effect that the orthodox doctrine of hell torture had upon those who believed it. Innocent III., who instituted the Inquisition, and DeMontfort, the bloody emissary of Papal vengeance, believed that God would torture heretics forever; and this belief undoubtedly served as an excuse for their own cruelty. This doctrine has, when sincerely believed, made men cruel, morose, unlovely, and unhappy. It is the parent of nearly all the cruel religious persecutions that have brought disgrace on the name and profession of religion. It has saddened the lives of thousands, and has made other thousands refuse to believe the Bible that was said to teach it, as a revelation from a God of love and mercy. During the middle ages the prevalent doctrine of hell cast a lurid glare over the page of the poet and the canvas of the painter. Dante's great poem, *The Inferno*, gives not greatly exaggerated pictures of the popular conceptions of hell entertained by the theologians of his time. Michael Angelo lent his mighty genius to perpetuating on canvas the popular notions of hell. Whoever has looked upon his picture, "The Last Judgment," will never forget that appalling portraiture where the red flames of hell are represented as encircling, or ready to encircle, the miserable wretches who stand at the left of the Judge.

The Catholics who tortured Protestants, and the Protestants who tortured Catholics, alike professed to believe in a God who would torture eternally those whom they were permitted to torture but for a time. There can be no doubt as to the sincerity of either Ignatius Loyola or of John Calvin; they both believed in endless hell torments, and both undoubtedly thought that stamping out what they thought was heresy, by stamping out the heretics themselves, was imitating in a feeble way the God whom they worshiped. It is said that Paramo, a Sicilian inquisitor, blasphemously called the Almighty the first Inquisitor. The most odious comparisons were not unfrequently made between God and the most cruel men and atrocious tyrants of the ages, and invariably the cruelties of these men were represented as trifling and slight as compared to those inflicted by the Judge of all the earth.

Thus Jeremy Taylor deliberately recounts some of the most atrocious acts in human history, and confidently affirms that these tortures are surpassed by those inflicted by the Deity. Hear this distinguished Protestant divine: "Alexander, the son of Hyrcanus, caused eight hundred persons to be crucified, and whilst they were yet alive caused their wives and children to be murdered before their eyes, so that they might not die *one* but *many* deaths. *This rigor shall not be wanting in hell*..... We are amazed to think of the inhumanity of Phalaris, who roasted men alive in his brazen bull. That was a joy in respect of that fire of hell..... What comparison will there be between burning for an hundred years space, and to be burning without interruption as long as God is God?"

It is difficult to understand how men of sense and discrimination could ever have accepted as true a doctrine that at once dishonors God and overthrows the very foundation of morals. Phalaris was inhuman for feebly imitating the Divine vengeance! This sounds much like blasphemy, yet Jeremy Taylor is accounted one of the most learned and pious of Protestants. He was evidently better than his creed. I choose to take as my examples of the effects that this doctrine has had on the morals of its believers, not a few half crazed, ignorant and bigoted monks of the dark ages, but some of the most illustrious names in Catholic and Protestant history.

See, for instance, how this doctrine warped the judgment of the acute and learned Pascal. "What," said he, "can be more contrary to the rules of *our wretched justice*, than to damn eternally an infant incapable of volition, for an offence wherein he seems to have had no share and which was committed six thousand years before he was born? Certainly nothing shocks us more rudely than this doctrine, and yet without this mystery, the most incomprehensible of all, we are incomprehensible to ourselves." Here, under the influence of a cruel dogma, Pascal feels obliged to assail the conformity of our ideas of justice to those of God. Certainly if the alleged act were really *just*, then all our ideas of justice are "*wretched*" indeed. But, happily, the dogma is not *true*, the alleged act would not be *just*, and our sense of justice, though often warped and partially perverted, is not utterly and *essentially* different from that of the Deity. God never requires us to accept a dogma that plainly contradicts the *essential* notions of our mind; for this would be to destroy his own work, and to repeal and nullify his own law.

I can not believe that God is a Being who will use his omnipotence to keep in being millions of his own creatures for the purpose of manifesting his power and glory by torturing them eternally. It would be extremely wicked for me to profess such a belief. Nothing but a supposed necessity of defending acts of gross cruelty and injustice, falsely ascribed to a God of love and mercy, could ever have driven men like Pascal and Abelard among Catholics, and Jeremy Taylor and Jonathan Edwards among Protestants, to do such violence to all the essential notions of human justice. If the doctrine we are considering were true, if these eminent men were right in accepting a dogma that seemed to them the very essence of cruelty itself, then, indeed, all systems of ethics founded upon innate moral perceptions would be false, and all confidence in our ability to distinguish right from wrong would be forever lost.

I have no time to tell when, and where, and how this terrible doctrine became part of the creed of Christendom. It has been the prevailing belief in the church for fifteen hundred years. It has in my opinion been the means of driving thousands into infidelity, and of depriving other thousands of their reason. Good men like Albert Barnes, while professing to believe in it, have said, "It is dark, all dark. I can see no light in it." If it *were true*, Pessimism would be the proper doctrine to profess, for everything would be about as bad as it could be. Eternal gloom and wretchedness for myriad millions of human beings is not a very bright or cheerful doctrine to profess to believe. Men could not have a full or anything like an adequate conception of this fearful dogma and remain sane for a single hour. To realize a millionth part of its horrors in the case of a single individual, would drive reason from its throne. Many profess to believe that the majority of their fellows will suffer endless misery, but their actions that speak louder than words give the lie to their profession. *They do not believe it.* And this is the most charitable view to take of it, for if they really believed their cruel creed, and yet were gay and careless and lighthearted in their behavior, they would show themselves to be extremely cruel and heartless. One would think that men who really believed the dogma would never laugh again; yet they who *say* they believe it are often the gayest of the gay. They have time for money-making, a disposition for joking; and in spite of their creed they continue to lead a very cheerful life.

The notion that men are to be tortured for "the glory of God," deserves all the loathing, contempt, scorn and hate that man can pour upon it. Nobody honors God by believing plain contradictions. To say that God can inflict forever upon thousands of millions of human beings those sufferings, as a punishment, that would be universally deemed cruel among men if inflicted by them for any crime whatever, on *one* of their fellows for a single day, and yet preserve his character as a merciful Being, is to utter not only a palpable contradiction, but something very like blasphemy itself. Omnipotence is no justification of an act that would be universally regarded as the greatest cruelty if done by man. We cannot utterly dissociate the human sense of justice and right from the Divine sense of justice and right.

No theodicy ever invented by those who have kindly offered to apologize for and explain the reason and necessity of the dogma of endless misery has been in the least degree successful. God's justice needs no apologist. It is tempered with the highest mercy, the jewel "that becomes the throned monarch better than his crown."

But the long agony is nearly over. The doctrine of endless misery is a dying belief. Its doom is certain. It must soon take its place in the grim pantheon of exploded superstitions. James Anthony Froude lately declared that he knew of "but one man of more than miserable intellect, who in these modern times has dared to defend eternal punishment on the score of *justice*, and that is Leibnitz, a man who, if he knew him rightly, chose the subject from its difficulty as an opportunity for the display of his genius, and cared so little for the truth that his conclusions did not cost his heart a single pang." W. R. Greg says, "All the attempts yet made to reconcile the doctrine with divine justice and mercy are calculated to make us blush alike for the human heart that can strive to justify such a creed, and for the human intellect which can delude itself into a belief that it has succeeded in such justification."

Among the many attempts to vindicate God's justice in dooming men to suffer endless misery as a punishment for sins committed here, it is said that the number of the lost will be small as compared to the number of the saved. Suppose this were true, it would not remove the difficulty. What loving father would be willing to purchase the everlasting happiness of six of his children at the expense of the everlasting misery of his seventh child? Would he not choose annihilation for all of them rather than consent to the everlasting misery of one of them?

It is sometimes further urged that the everlasting misery of the few is necessary to, and increases the happiness of, the many. This terribly false position is one of the worst that can be taken so far as ethics are concerned; for it is utterly indefensible. It is well to bear in mind that this immoral theory is a pure fiction of the advocates of the so-called orthodox doctrine. Neither in Revelation nor in reason can they find the slightest support for it. A specific evil can never be canceled by opposing to it a greater good.

Many eminent men have expressed the opinion that the miseries of the lost would heighten the happiness of the saved. Thus Thomas Aquinas says: "That the saints may enjoy their beatitude and the grace of God more richly, a perfect sight of the punishment of the damned is granted to them."

Hopkins says of the wicked, "The smoke of their torment shall ascend up in the sight of the blessed forever and ever, and serve, as a most clear glass always before their eyes, to give them a bright and more affecting view. This display of the Divine character will be most entertaining to all who love God, will give them the highest and most ineffable pleasure. Should the fire of this eternal punishment cease, it would in a great measure obscure the light of heaven, and put an end to a great part of the happiness and glory of the blessed." What a fine plan these theologians invented for utilizing the endless miseries of their wicked fellow men! How unselfish, and how kind!

This gratuitous fiction of theirs reminds one of the reply made by a Universalist preacher to an orthodox minister, with whom he was holding a discussion respecting the nature and duration of future punishment. The "orthodox" had ventured to suggest the above "utilitarian" theory, when the Universalist responded, "If you are right, and I ever get to heaven, I will petition the Almighty to divest me of the extra amount of happiness that I am to enjoy from the sufferings of the lost, and I think all the saints in Paradise will join me in the petition, unless, indeed, getting into heaven changes one's moral nature from good to bad, and converts the saint into a demon—a thought it is impossible to entertain."

That which has often made religion the handmaid of sorrow rather than of joy; that which has caused men to shudder at the innocence of childhood, and become austere and cruel to their fellow men, is the unscriptural, unreasonable and *immoral* dogma of endless misery. Yes, my brethren, I boldly denounce this doctrine as immoral in its tendencies, and as a slander upon the character of a God of love and mercy. While I have the reason with which my Creator has endowed me, I can never for one moment admit that the Omnipotent God, the Judge of all the earth, will ever doom any of his creatures to suffer everlasting misery.

"Have you ever read the 'Ancient Mariner?'" asked Rev. Mr. Spurgeon, one day of his congregation. "I dare say you thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all dead men rising up to man the ship; dead men pulling the rope; dead men steering; dead men spreading the sails. I thought what a strange idea that was. But do you know that I have lived to see it done? I have gone into churches; I have seen a dead man in the pulpit; a dead man as a deacon; a dead man handing the plate; and dead men sitting to hear."

It was good advice of a venerable divine to a young man who aspired to be a preacher, when he said to him, "Don't become a minister if you can help it." The man who could very easily be a tradesman or merchant had better not be a minister. A preacher of the gospel should always be a volunteer, and yet he should always be a pressed man, who serves his King because he is omnipotently constrained to do so. Only he is fit to preach who cannot avoid preaching, who feels that woe is upon him unless he preach the gospel, and that the very stones would cry out against him if he should hold his peace.

Love puts a man upon the use of all means to enjoy the thing loved. He that loves the world, how active is he! He will break his peace and sleep for it. He that loves honor, what hazards will he run! He will swim to the throne in blood. Jacob loved Rachel, and what would not he do, though it were serving a long apprenticeship for obtaining her? Love is like wings to the bird, like sails to the ship: it carries a Christian, full-fledged, through the changing currents of time and sense, and will give him a blessed landing on that immortal shore where light and life and liberty and love will dwell in endless plenty.

"I am missionary in my nursery," once observed a Christian mother. "Six pairs of little eyes are daily watching mamma's looks, as well as listening to her words; and I wish my children never to see in me that which they may not imitate."

He that seeks nothing but the will of God shall always find what he seeks.

PHILOSOPHY OF THE LORD'S SUPPER.

BY JOHN COUCH.

At the close of the last Alton Bay Camp-meeting, a large number of Christians, assembled from various parts of the land, united in partaking of the sacramental supper. Brother Couch introduced the services with appropriate and extended remarks. His thoughts were so rich that we suggested the propriety of having them embodied in a more permanent form, that others might have the benefit of them. He has since carried out the suggestion, and the following is the result.]

The Lord's supper, celebrated as it should be, in a quiet, unostentatious way, appears very crude and undesirable, compared to worldly state festivals celebrated with gilded splendors and royal magnificance in palaces and imperial halls. But when the eye of faith, assisted by revelation and the Holy Spirit, looks beyond the emblems, and views, in sublime grandeur, the emblemized flesh and blood of the immaculate Christ, it expands to incomprehensible dimensions of interest to our race.

The bread and wine of this Christian festival are expressly declared to be, or to represent, the body and blood of Christ. But the question arises, Why are these articles taken as emblems, and what is their adaptation to represent Christ's body, and how do they show in their use a gospel connection between Christ and his church? The body of Christ in its sacrificial relation to his church has two parts—solid and fluid—"flesh and blood." To represent his body in that relation, two articles must be used—a solid and a fluid. The separation of the flesh and blood produces death; while their union in a normal state, vitalized by the spirit of life, results in life. The human body is produced from food; therefore it is a most appropriate article to mystically represent the body. But there was evidently something more than the chemical elements and their combinations in the body designed to be illustrated. It emblemized the flesh of Jesus, not as a man only, but as a Savior.

Jesus explained this important truth beautifully on this wise: On a certain occasion a vast concourse of people had remained a long time with him to hear his doctrine, without food, when he miraculously fed the multitude with a little bread. This convinced the people that he had wrought a miracle, and they reckoned it parallel to the case in the wilderness, and said, "Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat." Jesus said, "The bread of God is he that cometh down from heaven, and giveth life unto the world." He again said, "I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

It was plainly shown that the "manna" and the "bread" that Jesus promised to give were closely related. Both were furnished by God to give life to his people. But the manna gave only temporal or mortal life; while the other would give eternal life. The manna was the primary type, under the law, and the communion bread the emblem under the gospel. Both had two parts; one perishable, and the other enduring. The perishable is designed to show Christ and the church in a dying state; the imperishable, to show Christ and the church in an undying state.

The bread represents human flesh, both of Christ and his church; for Jesus said of it, "Take, eat, this is my body;" and Paul said of it, "For we, being many, are one bread and one body; for we are partakers of that one bread." I Cor. 10: 17. This shows a wonderful union between Christ and his people, expressed by him thus: "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." This union is beautifully illustrated by receiving the emblems of Christ's body into our bodies when we eat and drink them.

But how did God make the manna illustrate the dying condition of Christ and the church? and also their undying state? The mass of the manna was so perishable that when the darkness of the first night came, it "bred worms and stank." So it is with the church in this world. When the darkness and sleep of death come, their bodies breed worms and decompose just like the manna. To represent an undying Christ and church by this bread, Moses said unto Aaron, "Take a pot, and an omer full of manna therein, and lay it up before the Lord, to be kept for your generations." The manna thus selected and put into the "golden pot" was placed in the "tabernacle which is called the holiest of all, which had the golden censer, and the ark of the covenant, and Aaron's rod that budded, and the tables of the covenant," over which were the "cherubim of glory overshadowing the mercy-seat." Paul instructs us that this holy place where the manna was kept represented heaven itself; for he says, "Christ is not entered into the holy places made with hands, which are the *figures* of the true; but into heaven itself, now to appear in the presence of God for us." The manna was laid "up before the Lord, to be kept for your generations." Christ has gone into heaven, "there to appear in the *presence* of God for us"—the generations of the church. The manna in the golden pot strikingly represents Christ. The golden pot represents the golden splendors of heaven itself. The manna in the pot became unlike the masses which were gathered, for an invisible preservative had evidently been infused into it, which protected it from the liability of decomposition and destruction by worms. This most aptly and strikingly represents Christ's undying state, as he appears before God in heaven to plead for us. God says: "To him that overcometh will I give to eat the hidden manna." Jesus said, "I am the living *bread* which came down from heaven."

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This wonderful transition of humanity from a mortal to an immortal state was the great object of Christ's mission into this world. As mortality was the result of sin, so immortality will be the result of sinlessness, or holiness. As mortality and death were the curse and penalty of a broken law, that law cannot be made honorable without inflicting that penalty, either directly or indirectly, upon the transgressor. This placed our sinful race in a helpless and hopeless condition. The loss of life for transgression gave to the sinner no claim for life beyond that death.

Seeing a ruined world and a lost race in such woful and hopeless condition, the adorable Jesus stooped to take the place of doomed rebels, and received in his own sinless flesh the curse for sin. The broken law demanded of the sinner, as its penalty, life for his transgression; and as the life of the body was in the blood, it called for blood. Jesus voluntarily suffered the penalty of the law by permitting his blood to be shed, as if he had been the sinner; making that blood available to cancel the sins of all who would accept its atoning efficacy by faith.

God took grain to represent Christ and his people in both the Mosaic and Christian dispensations. He also took the wine to represent them, illustrating their flesh by the grain, and their blood by the wine. The matured wheat has no fluid, as a circulating medium, which could appropriately represent the blood; but the grape has just such a fluid, which beautifully represents it. The original habit of man was to partake of bread and wine, as the supporters of life. These were the two representative articles which entered into the composition of the human body, and perpetuated its life.

The sins of humanity have forfeited all right and title to a future existence; but Christ has opened a door of hope and given assurance that all who accept the provisions he has made shall have a future existence with him, enjoying a common brotherhood together. He, the head, pattern, first-fruits; they having bodies like his glorious body. His death and resurrection opening the way for their transition from a mortal, corruptible condition, to an immortal, ever-blessed state.

The re-living of Christ's organism became the assurance to the church of future, tangible, glorious being, and is memorialized by the Supper. The bread and wine properly, and by divine authority, represent an organic, tangible body, the same in Christ as in his people. The eating and drinking of the emblems represent receiving, through Christ, a glorious body, just as real as the emblems and the Christ they illustrate. They eat and drink unworthily who do not discern the Lord's *body*. "Every spirit that confesseth that Jesus Christ is come in the *flesh*, is of God."

The grand point of faith in this memorial service is the recognition of real manhood, organized of earth matter, endowed with heavenly powers and attributes, and restored to the image of God to enjoy eternal life through and with Christ in glory. The service presents two distinct parts—the sufferings and the glory. To illustrate this the emblems are first presented in their separation, thus manifesting death, and the pain and agony of the Savior in passing to that state. In that condition they are received by the church, who by this act manifest their faith in that death, as the grand event which should open the door for the passage of humanity from sin to holiness, from darkness to light, from death to a glorious immortality. The emblems are then united together, as they pass into the bodies of the communicants, to mingle with their flesh, thus showing by their union the re-living of Christ, and by their incorporation into the flesh of believers, that their bodies will also be animated by the same new and eternal life. This mingling of the emblems as they are received, when viewed by faith, carries the mind from the suffering and pain of the dying scene to the triumphs and victory of the resurrection, which fills the heart with praise to God and everlasting gratitude to the victorious and ever adorable Redeemer. This praise and thanksgiving, produced by thus making active our faith in the triumphs of our race through the death and resurrection of Christ, is designed to be expressed in the communion hymn.

The Lord's Supper is an intellectual, spiritual, and devotional feast. It looks back upon the past with a sigh, and to the future with acclamations of praise. It tells of Christ's sufferings and victory. It manifests believers' confidence in the Redeemer, and their union with their Head. It is as imperatively our duty to observe it, as it is to be baptized, or do any other Christian duty. It spans the period between the first and second advents, giving us an example of suffering and patience at the first, and a promise of triumph and glory at the second.

INSPIRATION.

BY C. E. BARNES.

Does the New Testament, or any of its books, claim to be divinely inspired? J. H. W.

This question is two-fold, relating to the New Testament as a single volume, and also to the particular books which compose it.

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In regard to the other books, none of them claim to be divinely inspired, that is, in all their parts. As to the four gospels, they neither make the claim for themselves, nor do any of the New Testament writers make the claim for them. Luke states particularly the source from whence he obtained his knowledge of what he wrote. He says the things which he wrote were delivered unto him, not by divine inspiration, but by those persons "which from the beginning were eye-witnesses, and ministers of the word." Ch. 1: 1-4. The Acts of the Apostles, written also by Luke, contains no claim for divine inspiration, but seems to be the straightforward narrative of a man faithfully recording events in which he himself was a participator, and of which he had personal knowledge.

The several writers of the Epistles do not claim that their productions were divinely inspired. If we except Paul, none of the writers make any mention of their own divine inspiration at all. Peter makes a strong statement in regard to the inspiration of certain Old Testament writers, (II Pet. 1: 21,) but not a word as to his own. Paul makes mention several times of inspiration, but nowhere claims it for an entire epistle. His mention of inspiration in II Tim. 3: 16 had no reference to his own writings, but to the Old Testament, which was then the entire volume of "Holy Scriptures." I may also relate here that he did not say, as our translation has it, "All scripture is given by inspiration of God," for that would tend to prove the inspiration of all writing, but his statement is that "all scripture, given by inspiration of God, is profitable," etc. In his letter to the Corinthians, Paul says in reference to a particular matter, "I think also that I have the Spirit of God," (I Cor. 7: 40) but makes no claim that the epistle is divinely inspired. In Galatians he claims that the gospel he *preached* was given him "by the revelation of Jesus Christ," (ch. 1: 11, 12,) but makes no such claim for his written epistle.

James, John, and Jude, in their epistles, do not make any allusion to their own inspiration, nor does the author of the epistle to the Hebrews, nor do any other New Testament writers claim it for them.

This answer to J. H. W's question is not intended to disprove either the theory of the plenary or partial inspiration of the New Testament writings so far as it is based on other proof, but I have endeavored to confine myself to the particular question, "Do the books themselves claim to be divinely inspired?" I think they do not.

GOD GEOMETRIZING.

A pleasant writer tells of a Texas gentleman who had the misfortune to be an unbeliever. One day he was walking in the woods reading the writings of Plato. He came to where the great writer uses the great word, "Geometrizing." He thought to himself, "If I could only see plan and order in God's works, I could be a believer." Just then he saw a little "Texas star" at his feet. He picked it up, and thoughtlessly began to count its petals. He found there were five. He counted the stamens, and there were five of them. He counted the divisions at the base of the flower; there were five of them. He then set about multiplying these three fives to see how many chances there were of a flower being brought into existence without the aid of mind, and having in it these three fives. The chances against it were one hundred and twenty-five to one. He thought that was very strange. He examined another flower, and found it the same. He multiplied one hundred and twenty-five by itself to see how many chances there were against their being two flowers, each having these exact relations of numbers. He found the chances against it were thirteen thousand six hundred and twenty-five to one. But all around him there were multitudes of these little flowers; they had been growing and blooming there for years. He thought this showed the order of intelligence, and that the mind that ordained it was God. And so he shut up his book, picked up the little flower and kissed it, and exclaimed, "Bloom on, little flowers; sing on, little birds; you have a God, and I have a God: the God that made these little flowers made me."

THE air from the sea of affliction is extremely beneficial to invalid Christians. Continued prosperity, like a warm atmosphere, has a tendency to unbind the sinews and soften the bones; but the cold winds of trouble make us sturdy, hardy, and well-braced in every part. Unbroken success often leads to an undervaluing of mercies, and forgetfulness of the giver; but the withdrawal of the sunshine leads us to look for the sun.

AN editor, referring to air-tight coffins, says: "No person having once tried one of these coffins will ever use any other."

DEATH to sin is expiring in the arms of love.

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BY JOHN COUCH.

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2. As it regards the inspiration of the separate books of the New Testament, considered individually, my answer will be more extended. As to the book of Revelation, perhaps an affirmative answer may be given, as the things contained therein were made known to John by direct revelation from heaven, they being signified unto John by an angel. (Ch. 1: 1.) Strictly speaking, the contents of the book were not written so much by *inspiration* as, first, by oral instruction, (chs. 2 and 3,) and, second, by means of symbolic imagery which John saw in vision, the book being a record of what he thus saw and heard. Whether or not "inspiration" is the correct word to use in this connection, is for critics to consider; but the book gives abundant evidence that its contents were supernaturally revealed to its writer.

In regard to the other books, none of them claim to be divinely inspired, that is, in all their parts. As to the four gospels, they neither make the claim for themselves, nor do any of the New Testament writers make the claim for them. Luke states particularly the source from whence he obtained his knowledge of what he wrote. He says the things which he wrote were delivered unto him, not by divine inspiration, but by those persons "which from the beginning were eye-witnesses, and ministers of the word." Ch. 1: 1-4. The Acts of the Apostles, written also by Luke, contains no claim for divine inspiration, but seems to be the straightforward narrative of a man faithfully recording events in which he himself was a participator, and of which he had personal knowledge.

The several writers of the Epistles do not claim that their productions were divinely inspired. If we except Paul, none of the writers make any mention of their own divine inspiration at all. Peter makes a strong statement in regard to the inspiration of certain Old Testament writers, (II Pet. 1: 21,) but not a word as to his own. Paul makes mention several times of inspiration, but nowhere claims it for an entire epistle. His mention of inspiration in II Tim. 3: 16 had no reference to his own writings, but to the Old Testament, which was then the entire volume of "Holy Scriptures." I may also relate here that he did not say, as our translation has it, "All scripture is given by inspiration of God," for that would tend to prove the inspiration of all writing, but his statement is that "all scripture, given by inspiration of God, is profitable," etc. In his letter to the Corinthians, Paul says in reference to a particular matter, "I think also that I have the Spirit of God," (I Cor. 7: 40) but makes no claim that the epistle is divinely inspired. In Galatians he claims that the gospel he *preached* was given him "by the revelation of Jesus Christ," (ch. 1: 11, 12,) but makes no such claim for his written epistle.

James, John, and Jude, in their epistles, do not make any allusion to their own inspiration, nor does the author of the epistle to the Hebrews, nor do any other New Testament writers claim it for them.

This answer to J. H. W's question is not intended to disprove either the theory of the plenary or partial inspiration of the New Testament writings so far as it is based on other proof, but I have endeavored to confine myself to the particular question, "Do the books themselves claim to be divinely inspired?" I think they do not.

GOD GEOMETRIZING.

A pleasant writer tells of a Texas gentleman who had the misfortune to be an unbeliever. One day he was walking in the woods reading the writings of Plato. He came to where the great writer uses the great word, "Geometrizing." He thought to himself, "If I could only see plan and order in God's works, I could be a believer." Just then he saw a little "Texas star" at his feet. He picked it up, and thoughtlessly began to count its petals. He found there were five. He counted the stamens, and there were five of them. He counted the divisions at the base of the flower; there were five of them. He then set about multiplying these three fives to see how many chances there were of a flower being brought into existence without the aid of mind, and having in it these three fives. The chances against it were one hundred and twenty-five to one. He thought that was very strange. He examined another flower, and found it the same. He multiplied one hundred and twenty-five by itself to see how many chances there were against their being two flowers, each having these exact relations of numbers. He found the chances against it were thirteen thousand six hundred and twenty-five to one. But all around him there were multitudes of these little flowers; they had been growing and blooming there for years. He thought this showed the order of intelligence, and that the mind that ordained it was God. And so he shut up his book, picked up the little flower and kissed it, and exclaimed, "Bloom on, little flowers; sing on, little birds; you have a God, and I have a God: the God that made these little flowers made me."

THE air from the sea of affliction is extremely beneficial to invalid Christians. Continued prosperity, like a warm atmosphere, has a tendency to unbind the sinews and soften the bones; but the cold winds of trouble make us sturdy, hardy, and well-braced in every part. Unbroken success often leads to an undervaluing of mercies, and forgetfulness of the giver; but the withdrawal of the sunshine leads us to look for the sun.

AN editor, referring to air-tight coffins, says: "No person having once tried one of these coffins will ever use any other."

DYING to sin is expiring in the arms of love.

THE BIBLE BANNER.

A. A. PHELPS, A. M., Editor.

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THE WAY OF SALVATION.

Christianity is a system of salvation. The sole object of all gospel appliances is to save men from sin and its consequences. For this purpose the Bible was given. For this end the Savior died. He rose again for our justification to life, and now pleads for the pardon of a guilty race. Every warning voice that falls on the sinner's ear—every gracious influence that steals over his heart—every gospel truth that fastens upon his conscience—bespeak the solicitude of God for the salvation of men. Since all heaven is thus concerned, shall man be deaf to Mercy's calls and dead to the best interests of his being? 'Tis madness to be indifferent, when such momentous issues are pending and such mighty motives urge to earnest action. No question ever dropped from mortal lips more timely or important than this: "*What must I do to be saved?*" With a hope of helping some anxious heart, we propose to give this question a candid answer.

I. REPENTANCE.

This is generally coupled with some other precept, as, "Repent and believe," "Repent and be baptized, "Repent and be converted." In all such cases, however, it will be seen that repentance comes first in the order of statement, as it does in the order of time. It is the first lesson in the course—a lesson that is absolutely indispensable to further progress. It is the very threshold of the temple of grace. But what is implied in repentance?

1. *A deep sense of guilt and danger.* The true penitent is smitten with pungent conviction. He feels himself a sinner. The truth of God has penetrated his heart and revealed its dark depravity and rebellion. He now sees how he has abused the mercy and defied the justice of the God who gave him being. Sin has blurred his mental vision, blunted his moral sensibilities, corrupted his conscience, poisoned his affections, crippled his energies, and placed him in an attitude of hostility against his infinite Benefactor. How recklessly he has trampled under foot the very blood that flowed for his redemption! What sacred obligations have been violated! At last he is aroused from the sleep of sin, and discovers his folly, his guilt, his peril. He stands upon the crumbling precipice of ruin. The moral heavens are black, and he feels himself exposed to a wrathful storm that is about ready to burst upon his defenseless head.

2. *A godly sorrow for sin.* The penitent not only apprehends the appalling facts in the case, but he is filled with anguish and contrition. He not only *sees* but *feels*. Sin now looks hateful to him. It is a thing of very bitterness—bitter *in its own nature*, as well as its effects. He writhes under its galling chains and longs for deliverance. In his anguish and helplessness he cries out, "O wretched man that I am! Who shall deliver me from the body of this death?" He deplores the waste of time, talent, and energy, of which he has been guilty. He is sorry to have fought against so good a God, and would gladly obliterate all the guilty past.

3. *A full surrender to God.* There can be no genuine repentance without a spirit of submission. God never dispenses pardon to rebels with drawn swords. Unconditional surrender is essential to permanent peace. Repentance implies not only regrets for the past, but reformation for the future. It leads one to renounce himself and all his wicked ways, and to consecrate himself to another Master and a new life. No penitence is sufficiently deep unless it involves an utter and eternal abandonment of sin, and a full committal of every interest and faculty to God. In very explicit terms Jesus says: "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple."

II. FAITH.

"Without faith it is impossible to please God." "Believe on the Lord Jesus Christ, and thou shalt be saved." There are two kinds of faith:

1. *A historic faith.* This is a mere intellectual assent to revealed truth. It is confidence in the actuality of recorded events or the correctness of certain formulated doctrines. This kind of faith is important, but it is not in itself sufficient to open the door of salvation to its possessor. "Devils believe, and tremble;" but they are devils still. They are excellent theologians, and have full confidence in God's existence, power, and veracity. So men may believe in the authenticity of the Scriptures, and assent to all the cardinal doctrines of Christianity, without any change of moral nature. We would not, however, undervalue even this kind of faith. Men must *believe something* before they ever act. In this sense it may be admitted that faith precedes repentance. We must have some confidence in the truth of revealed religion, or we never shall take any earnest steps to "flee the wrath to come" and "lay hold on eternal life." Unless we believe in a future life, how shall we be induced to make any preparations for it? Hence, a sound doctrinal faith is not to be ignored or despised. Still, there is danger of laying too much stress upon this kind of *intellectual faith*—of requiring people to believe too many things, and of stopping with mere theory and dogmatism. If you would become a child of God, you must have—

2. *A saving faith.* While the other may be called a *head* faith, this is emphatically a *heart* faith. "With the heart man believeth unto righteousness." It is the faith of simple trust—of implicit reliance. It is "not reason's labor, but repose." It is sinking down in utter helplessness at the feet of Jesus, with no confidence in self, but unlimited confidence in the blood that was shed for you and the love that invites you to come. It is a simple *venture* on the promise of God—falling into his arms—resigning yourself wholly to his will—taking him at his word—believing that he accepts your offering and saves you *just now*. It is infinitely safe thus to fall into the embraces of an Almighty Friend. Can you not cease your struggles, abandon your own efforts, and trust alone in *Jesus*? Do it now! Wait for no further preparation.

"All the fitness he requireth
Is to feel your need of him."

Do not even wait for a theological exposition of faith itself. You believe you are a poor, helpless sinner; that Jesus died for your sins and rose again for your justification; that pardon, purity, and paradise, are freely offered to every believing penitent. Then you believe enough to help you into the pool of mercy. Do not stand trembling and doubting upon the brink, but boldly plunge in at once and be made every whit whole. You might try for a thousand years to patch up your moral character and render yourself more acceptable to God, but in vain. After all your patching and pruning and preparing, you would still have to be saved by the pure mercy of God in Christ Jesus, and thus become an eternal debtor to redeeming love. Nothing, then, can be gained by delay. A present faith will bring present victory. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Faith is the vital link that joins you to Christ; "for by grace are ye saved *through faith*." May the struggle of penitence soon give place to the sweet calm of a trusting heart. "Being justified by faith we have peace with God through our Lord Jesus Christ."

III. OBEDIENCE.

Having *entered* the way of life by a deep repentance and a hearty faith, the next thing is to *walk* in it. This can only be done by a careful and continued obedience. We will consider this feature of the subject under two heads:

1. *Christian profession.* God converts men for a double purpose; first, to secure their own salvation, and second, to make them instrumental in saving others. Love is expansive. It drives out the spirit of selfishness and implants the spirit of benevolence. When a man rolls his burden off at Jesus' feet and awakes to the consciousness that he is a new creature, he longs to tell the glad story to others and magnify the name of his great Deliverer. He feels morally bound to let his light shine. There are several ways in which this is to be done:

(1). By *personal testimony.* "Ye are my witnesses, saith the Lord." A witness is expected to *know* something, and to *tell* what he knows. Said the Psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." If the great Physician has healed us, in gratitude to him and in mercy to others we ought to publish his wondrous power to save.

(2). By celebrating *the Lord's supper.* "Do this in remembrance of me," was the direction of the divine Master. This ordinance tenderly points us to "Jesus crucified." It is one way of showing our faith in Christ as the world's great sacrifice for sin. It is a profitable remembrancer, and a symbolic exhibition of our affection for him who "loved us even unto death."

(3). By being "buried with Christ *in baptism.*" There are two simple ordinances which the Master instituted for the observance of his disciples. As the Supper had special reference to the *death* of Jesus, so Baptism takes us a step further and becomes a striking illustration of his *resurrection*. It is therefore a declaration of faith. It is more—it is a public avowal that we have been crucified to the world, and been "raised up to newness of life." No one can be a proper subject for baptism who does not thus renounce his sins. In the precepts of Scripture, baptism comes after repentance and faith, and hence only believers are proper persons to confess Christ in this public way. We should be baptized, not to *make* us Christians, but because we *are* Christians.

2. *Christian practice.* All the ordinances, ceremonies, and professions in the world, will be utterly empty without a holy life. Nearly all the precepts of the Bible aim at the production of practical righteousness. We must be actuated by right motives and breathe the right spirit. Our conversation is to be seasoned with grace. We are to trample pride and self-conceit under our feet, and to lead a life of humility and prayer. No animosities or retaliations are to be indulged, but rather the spirit of forgiveness and good-will to all. Whether we eat or drink or dress, we are to do all to the glory of God. This excludes all intemperance, vanity, trickery, malice, and slander. Surely the way of salvation is a narrow way. To walk in it, is to leave the world and sin behind. To walk in it, is to obey the Lord in all things. To walk in it, is to enjoy that divine fellowship which eclipses the glitter of earth. To *continue* this obedient walk, is to secure a fadeless crown in the coming kingdom.

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"BLESSED ARE THE PURE IN HEART."

COME IN.

The following gush of a broken heart was received from a friend, whose name I am not at liberty to give. It is in reply to a single sentence in a letter wherein my solicitude for him was thus expressed: "And methinks I see Him now standing at the door of your cottage, his locks all wet with the dew of night, waiting, patiently waiting for you to let him in and bid him abide with you forever." R. P. F.

"Waiting? waiting still for me?
Beside my portals standing there,
Thou man of sad Gethsemane,
Low breathing this thy loving prayer—
'If any man unfold his door
I will come in forevermore?'"

"Forevermore?" O come thou in;
Long has this broken heart bowed down
Beneath its load of care and sin;
Come in thou Christ, my Star and Crown,
Come in—I need thee now as never
Before—and O, I need thee ever.

Come in—the wild dark night is cold;
Come in—the heavy dews are chill;
And O their dampness doth enfold
Thee, as thou waitest sad and still.
My heart is breaking now for thee—
By all thy sorrows, come to me.

I would not see thy dear head bowed
'Neath chilling dews in midnight air;
I would not that the tempest's shroud
Should fold thee round, awaiting there;
Hast thou not done enough for me—
Gethsemane and Calvary?

Come in, dear Christ, my life is sad
Because thou standest there so lone;
O never can this heart be glad
Till thou shalt there sit on thy throne.
Come in—the wild night wilder grows,
And for thee still increase my woes.

My house is cold and dark, and I
Am perishing for want of thee;
Life's wailing winds are sweeping by,
The midnight sky bends black o'er me.
Come in—my cold dark room is bright
With thee and all thy warmth and light.

My board is bare—pale Hunger stares
With hollow eyes my soul upon;
And Nakedness no garment wears
To clothe my need—all weal is gone.
Come thou—my more than meat and drink;
No more I stand on Famine's brink.

Then Sorrow sits beside my hearth,
And all life's ills are gathered there;
The dearest places of this earth,
For thee are cold and sad and bare.
Come in my Christ, my Christ—no more
Stand care and woe my joy before.

Come in! COME IN! then will this heart
From all its heavy ache be free;
How quick and wide the portals part!
And I, with boundless joy, shall be
Clasped in thy arms, and evermore
Forget the bitter waves passed o'er.

"IS IT WELL WITH THEE?"

BY P. G. R.

Truth will not be quenched with a sneer, nor evaded by willful ignorance, nor silenced by indifference. Mock, rail, scoff, if you will; turn away your ears from the truth; assail it with skepticism; smear it with idle jests; deny it, defy it, and gnash your teeth in fiery indignation. You say you have no need of the Word. You do nothing you are ashamed of. You are a good neighbor, pay your debts, abide the law. You are refined in your tastes, clean in your habits, desire the general good of your community and country, and are not afraid to face death. Very good, but not good enough. Many a brute is all this, so far as his intelligence permits him to be. It is scarcely enough for a being made in the image of God. How intense is your desire for good, and how much do you labor for it? Would you—as many have done—give your days to persecution and your life to death, for the sake of truth and goodness? It is not the man who pours contempt upon the Savior's name—too much in love with himself, too proud to humble himself to his authority—who would thus lay down his life for the cause of God.

I have looked into the morality that is to save men without the *Christ*, and I have found it selfish, hard, and bitter; and though better than cloaked hypocrisy, it is only the shining of a borrowed light—borrowed from the Sun of Righteousness. Do not think with this reflected light to outshine and eclipse the holy flame burning on the altar of the real Christian heart. What if you are better than this one and equally as good as that one; are you perfect? Christ, our sinless pattern, perfected without a single mistake his mission of ennobling mankind, and by his "obedience even unto death" he purchased the right to save all who will come unto him. What have you to offer instead? Nothing but a morality that cannot even save *you* from "secret faults and presumptuous sins." O how you have thanked the little god, *self*, that you are "not as other men are;" yet all the while they are gauging their morality by yours. Which of you has the better standard? "Measuring yourselves by yourselves, ye are not wise."

Christian professors, going hand in hand with worldly preferment and respectability, will you stand by and let this man, Morality, take your crown, cast it to the earth, and trample it in the dust? Oh, men and women who have sworn eternal fealty to the name of Christ, who have thereby promised to forsake *all* in this world that abides not, cheered by the hope of an eternal inheritance in one that abides! Are you still wedded to the narrow rounds of your own selfish aims, growing prematurely hoary-headed in the service of Mammon? Will you serve yourselves first with the fresh years of your youth, the full years of your prime, and offer to God what is left after the harvest of life is gathered—the tattered shreds of a worn-out existence? Is the Deity, who owns the "earth and the fullness thereof, the world and they that dwell therein," so poor that he must glean the fields that you have reaped? Ye drudge and drive at house and farm work, trades and professions, in the name of a much abused virtue called "industry and enterprise," till the Lord's broad acres tempt his deep waters; but publicans who despise the Word do the same—plow, plant, gather into barns, love those who love them, hate some vices worse than others, and live orderly lives if it suits their tastes and convenience. Ye make, mend, get, save, teach your children to be sharp at a trade, to be ashamed to be cheated, to take care of number one, and then wonder that they grow up wrong-headed and disobedient, and a final disgrace. You fill your house with books, papers, and magazines, not always the purest in their teachings, but have no time for the Word of God; no time to teach your children his love and fear. A broken tool or torn garment gives you more concern than falsehood, trickery, and greed. You have time for the vast concerns of a worldly life, but when it comes to the daily preparation for life eternal, you fold your hands and trust all to the goodness and mercy of God, and call that faith! It is a dead faith, without the life of Christian works. "The devils also believe and tremble." And so one day will some of you, who have enrolled yourselves with the people of God and hidden behind the external rites of the church, as an ostrich hides her head in the sand. Oh ye that can understand cookery and gardening and art and "inventions"—that patiently delve into the musty tomes of superstitious and licentious literature—that can comprehend the theories of pseudo-science and pretentious, fictitious philosophy—that delegate your thinking to others and practice your piety by proxy—that dare not brook the loss of friends nor brave their scorn by accepting an unpopular truth and obeying it—that love houses and lands and children and friends and father and mother and husband and wife more than the Christ who laid down his life for his foes—remember the words that cannot fail: "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple; and whosoever is ashamed of me and of my words, of him will the Son of man be ashamed, before his Father and the holy angels."

SIN NO MORE!

BY R. P. F.

In this terrible time of peril, when a tidal wave of licentiousness seems to be sweeping over the land, taking its victims by thousands from all classes and grades of society, we sometimes hear the words of our Savior, spoken to the woman taken in adultery, quoted to prove that Christ did not condemn her for the act. What an insult to our blessed Lord, to try thus to press him into the service of sin and Satan! His own words to the woman, "go and sin no more," show plainly that he considered her conduct *sinful*.

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BY W. F. SMITH.

It is related of a mother in Scotland, whose daughter had left home and the path of virtue, that she caused her own portrait to be hung in a room where meetings were held for the fallen, hoping the erring one might sometime chance to come there and might thus be assured of the mother's changeless love and the mother's heart still yearning to welcome back the wanderer.

One night she came to the meeting, and as she looked upon the picture of the face once so loved, the spell of sin was broken; memories of her pure, happy girl-hood rushed upon her; thoughts of the slighted love and the forsaken home overcame her; and she hastened to seek and to obtain the forgiveness and the welcome which was waiting for her.

These lines may meet the eye of some child of grace whose feet have turned aside from the narrow way, and whose love has been quenched in worldliness and sin. For you there is hung a picture which tells of love unutterable, undying. It is traced in lines of bloody sweat and bitter tears. The features of that face bear the marks of agony more terrible than earth has ever witnessed save that once. The thorn-crowned brow, the nail-pierced hands and feet, the spear-wounded side, all proclaim the reality and intensity of the physical suffering. Rending rocks and blackened heavens show the universal horror of the scene. You know who this picture represents—the man of Gethsemane and Calvary. O, do you not consider for whom this suffering was endured, whose ransom cost this fearful price? And do you remember that the love which did all this still yearns for you and waits to welcome the return of your erring feet?

Look once more upon the picture hung up for your assurance. Underneath, in living light, are traced these words: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

IN religion, good is mainly done by kindness. A harsh spirit, which seeks to terrify and drive, will rarely accomplish much in the way of bringing sinners to the Savior. A word fitly spoken is always a word with a chief characteristic in its spirit of benevolence. We are to reprove and rebuke, but even then love is to be the controlling feeling. No minister saves a soul by hating it.

AMONG THE BREAKERS.

BY FRANK BURR.

We are living in a time when people seek after that which is excitable in their lives, and a town or community without any excitable attractions, is considered to be quite a dull place. The world is not satisfied with the solid and substantial; there must be that which is sensational, and anything that can cause a stir in a community is considered a help to keep the people's minds from stagnation.

We have but little confidence in the sensational evangelistic efforts of that class of ministers whose goings from place to place are heralded before them, and who work up an interest in religious matters as systematically as one would lay a plot to induce men to enlist in any speculation of the day. There are a very few whom we consider exceptions to this judgment, but when men take the same course to induce the people to profess Christianity that they would to sell patent rights in a community; when some noted "revivalist," by brow-beating talk or sensational stories, by dramatic effort or by enchanting music, seeks to work upon the outward feelings of the people, although some little good may be accomplished, yet we regard the conduct so far from the true work of the Spirit of God, and the re-actionary evil that follows so hardening to the heart, that we could not endorse any such sensational work with a good conscience.

When the waves dash among the breakers and along the shore, we prefer sailing a little farther out to sea. And we regard the means now used to excite the people on religious things, like the wind that raises the waves among the breakers near the shore. There are more wrecks as the result, than safe voyages. We care not whether the cry that startles men, and causes these waves, is a *union* cry, or a *sectarian* cry; whether it comes from a man riding through the streets ringing a bell, and shouting "Come to Jesus!" or whether it is a church rushing to hear some noted dramatic pulpit orator, who creates a personal sensation; we must be excused from endorsing the work until we see it stripped of these earthly clothings, and made to partake of a more heavenly costume. Spirituality and sensationalism are vastly different in their character and results, yet the latter is palmed off for the former, and thousands are deceived thereby.

We are upon the shore of the sea of time, and the world is sailing among the breakers of the last days. Many strong vessels are broken in pieces by the waves that lift them high upon their foaming crest, to let them down upon the rocks, a total wreck. Just outside of these is the safe roadstead, where vessels may anchor until the storms pass by, and from which we can surely sail into port at last. We prefer the safe roadstead for ourselves, and cannot refrain from giving a warning concerning the imminent danger amid these breakers.

People may say that we ought to beware how we speak of these things, lest haply we be found speaking against God. Far be it from us to speak against our Father's work. But is there no spirit of discernment in the church? Is there no danger of being deceived by false lights? Shall every one that saith "Lord! Lord!" be admitted into the kingdom? Is it not the duty of all devoted, humble souls to speak for the true, sincere, heartfelt work of God, and against all shams of machine-made religious excitements, that are only superficial in their work? "By their fruits shall ye know them." And the fruits of these dramatic efforts at revival are soul-killing instead of soul-saving. The re-action is fearful while the tide itself is, in the main, but an ebullition of sentiment and superficial sensation.

Let us have the deep, thoroug[h] [w]ork of God's Spirit, as in former days, when the simple truth, spoken with earnestness, was sent home by the Spirit of God to *cut down* the sinner, and the work of conversion was of God, and not caused by music, or by stories, or by getting up a revival machinery.

Beware of the breakers! Keep out where the water is deep, and the voyage is sure. The harbor is near. The rest on that shore is eternal. Wait for it. Do not turn asi[de] amid the broken waters of superficial se[nsa]tionalism, but rather abide where the w[aters] bring peace to the soul, and a quiet p[eace] that comes from Jesus, and await [a] pure heart and a humble work, [his] and kingdom.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

COME IN.

The following gush of a broken heart was received from a friend whose name I am not at liberty to give. It is in reply to a single sentence in a letter wherein my solicitude for him was thus expressed: "Methinks I see Him standing at the door of your cottage, his locks all wet with the dew of night, waiting, patiently waiting for you to open, and let him abide with you forever." B. P. F.

Waiting? waiting still for me?
Beside my portals standing there,
Thou man of sad Gethsemane,
Still breathing this thy loving prayer—
"If any man unfold his door
I will come in forevermore?"

"Forevermore?" O come thou in;
Long has this broken heart bowed down
Beneath its load of care and sin;
Come in thou Christ, my Star and Crown.
Come in—I need thee now as never
Before—and O, I need thee ever.

Come in—the wild dark night is cold;
Come in—the heavy dews are chill;
And O their dampness doth enfold
Thee, as thou waitest sad and still.
My heart is breaking now for thee—
By all thy sorrows, come to me.

I would not see thy dear head bowed
Neath chilling dews in midnight air;
I would not that the tempest's shroud
Should fold thee round, awaiting there;
Hast thou not done enough for me—
Gethsemane and Calvary?

Come in dear Christ, my life is sad
Because thou standest there so lone;
Nor ever can this heart be glad
Till thou shalt there sit on thy throne.
Come in—the wild night wilder grows,
And for thee still increase my woes.

My house is cold and dark, and I
Am perishing for want of thee;
Life's wailing winds are sweeping by,
The midnight sky bends black o'er me.
Come in—my cold dark room is bright
With thee and all thy warmth and light.

My board is bare—pale Hunger stares
With hollow eyes my soul upon;
And Nakedness no garment wears
To clothe my need—all weal is gone.
Come in—my more than meat and drink;
No more I stand on Famine's brink.

Grim sorrow sits beside my hearth,
And all life's ills are gathered there;
The dearest places of this earth,
For thee are cold and sad and bare.
Come in my Christ, *my* Christ—no more
Stand care and woe my joy before.

Come in! COME IN! then will this heart
From all its heavy ache be free;
How quick and wide the portals part!
And I, with boundless joy, shall be
Clasped in thy arms, and evermore
Forget the bitter waves passed o'er.

"IS IT WELL WITH THEE?"

BY P. G. B.

Truth will not be quenched with a sneer, nor evaded by willful ignorance, nor silenced by indifference. Mock, rail, scoff, if you will; turn away your ears from the truth; assail it with skepticism; smear it with idle jests; deny it, defy it, and gnash your teeth in fiery indignation. You say you have no need of the Word. You do nothing you are ashamed of. You are a good neighbor, pay your debts, abide the law. You are refined in your tastes, clean in your habits, desire the general good of your community and country, and are not afraid to face death. Very good, but not good enough. Many a brute is all this, so far as his intelligence permits him to be. It is scarcely enough for a being made in the image of God. How intense is your desire for good, and how much do you labor for it? Would you—as many have done—give your days to persecution and your life to death, for the sake of truth and goodness? It is not the man who pours contempt upon the Savior's name—too much in love with himself, too proud to humble himself to his authority—who would thus lay down his life for the cause of God.

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Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE NEW SONG.

BY E. S. J.

"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5: 9, 10.

On the rock of ages standing,
Above the billow's dash and roar,
I seem to hear sweet strains of music
Echoing from a distant shore.

Now a scene of wondrous beauty
Bursts upon my raptured sight:
Earth's redeemed, in realms of glory,
Walk with angels clothed in white.

And the song which they are singing,
Is an old familiar strain:
"Glory, honor, praise, and power,
To the Lamb which once was slain!

"Now o'er death and hell victorious
Reigns he with unrivaled sway;
Sickness, sorrow, pain, and anguish,
Evermore have passed away.

"We as kings and priests are reigning
Fellow-heirs with Christ our King;
While the tributary nations
Grateful thanks and offerings bring."

* * * * * *

'Tis a blest prophetic vision
Of that which soon our eyes will see,
Our glad voice shall join the chorus
Of creation's jubilee!

Prophet, Priest, thy mission ended,
Now commence thy kingly reign:
And let us join with angel voices,
To bless the Lamb which once was slain.

We long to join the enraptured chorus,
"Love's redemptive work is done!"
O'er death and hell Christ reigns victorious—
The battle fought, the victory won!

Boston, Mass.

THE JUDGE OF ISRAEL.

Micah, Fifth Chapter.

BY O. R. FASSETT.

In a former article it was shown that the "Judge of Israel," brought to view in the first verse, is none other than the Lord Jesus Christ; and that the first two verses refer to his coming in humility and sorrow, as the world's great sacrifice for sin. It seems equally evident that several of the following verses refer to his second coming, to raise the dead and execute judgment upon this wicked world.

"And he shall stand and rule [margin] in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth." Verse 4.

This prophetic declaration is yet to be fulfilled at the return of the "Judge of Israel." Though once his back was given to the smiters, who made deep their furrows by cruel scourging, and contemptuously crowned him with thorns to increase his sufferings and reproach, this much abused personage shall yet be exalted as "King of kings and Lord of lords" in the very place where he endured such indignity! "He shall stand up and rule in the strength of the Lord." How will the tables then be turned! Jesus said to Caiaphas the high priest, "Hereafter shall ye see the Son of man sitting on the right of power, and coming in the clouds of heaven." Matt. 26: 64. And the solemn prophecy has gone forth: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1: 7. Then will he "judge the living and the dead, at his appearing and his kingdom." II Tim. 4: 1.

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; [margin, *goats;*] who, if he go through, both treadeth down and teareth in pieces, and none can deliver." Verse 8.

How is a "lion among the beasts of the forest?" When an old lion leaves his lair for prey, he puts his mouth to the earth and *roars*, till the very earth trembles and the trees of the forest quiver at his voice. Then all the beasts are stricken with terror and become an easy prey to this rapacious monster. How is a "*young* lion among the flocks of goats?" Ferocious and blood-thirsty, he goes through to destroy, "tear in pieces, and tread down, and none can deliver." So the prophecy declares of Israel's coming Judge: "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." Verse 9. "I will execute vengeance in anger and fury upon the heathen, such as they have not heard." Verse 15. Thus will it be when the "Nobleman" returns from the "far country," having received the promised "kingdom." He will then say to his executors: "Those mine enemies which would not that I should reign over them, bring hither and slay them before me." Luke 19: 12-27.

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"Throned on a cloud our God shall come:
Bright flames prepare his way;
Thunder and darkness, fire and storm,
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Church of the living God, "awake to righteousness and sin not." The dispensation of sufferings will soon be over. "Be not weary in well-doing." The foes of Christianity are gathering strong. "Put on the armor of God, and fight the good fight of faith." Let us have grace to work "while it is called to-day," and to watch and wait for the once insulted, condemned, and crucified "Judge of Israel," to come in his glory and power for the redemption of all his faithful children.

The King—the Comforter—the Christ! He comes
To burst the bands of death, and overturn
The power of time. Now hark! The trumpet blast
Rings o'er the heavens. They rise, the myriads rise!"

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[It may be interesting for our readers to know how this celebrated visitor from England stands on the personal coming of Christ. A few weeks ago he preached a sermon to a vast assembly in Barnum's Hippodrome, New York, on the coming Bridegroom. We give some extracts, showing how fully he is committed to the faith of the premillennial advent.]

Many thousands of the most thoughtful students of the Word of God have long since been deeply convinced that the common idea that the preaching of the gospel was to continue until all nations are subdued to Christ, must be given up. We believe, on the contrary, that the end of this dispensation is most solemn judgment. I know that I may perhaps press hardly upon the thoughts of some who have been long wedded to the idea I have just expressed, and they are prepared to say, "Sir, if I indorse that opinion I should give up energy and missionary enterprise, and so on." My dear brother, I do not quarrel with you in reference to the view that you hold. If the gospel is to win its way until the millennium comes as a result, then I say I will stand with you shoulder to shoulder in the fight, and spread the glorious story of the truth unto the utmost of my power. Let no man attempt, however, to predict the day or the hour, or, if he does, it is in direct violation of the Lord's mind. But, observe, if the world be to-day as I believe it is, like a huge stranded wreck that a few more tides of time will see dashed to pieces like a potter's vessel, we should use the appliances for saving life which God has put into our hands. I see this great wreck crowded with human life from stem to stern. Let us get our fellow men off the wreck, men and women, fathers and mothers, brothers and sisters and children. So, instead of want of energy, it infuses the energy of the shortness of time into every man who intelligently holds that view.

Now observe what Christ himself says: "As it was in the days of Noah, so it shall be in the coming of the Son of man. They were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away." He adds: "So it shall be in the coming of the Son of man." So in the days of Lot, the angels took him out of Sodom, and when he was gone the fire of heaven descended upon those guilty cities, and the waters of the Dead Sea flow over them to-day—a testimony of the unchanging purposes of God in fulfilling his word. Do you think, sirs, that God has *no plan*? The Jews have always been to us the great landmark in history in order to guide us, and this book pre-eminently belongs to them. One period of human history closed when Christ was ushered into our world. The nations of the past, Egypt, Babylon, Assyria, Greece, grew to their manhood. They did not conform to God's thoughts of a nation's stability, which is righteousness. He has judged them and they are gone forever. There is no platform for the judgment of nations in eternity. They are to be judged in time. We first find the Jew represented in Abraham, the friend of God, then enlarged into a people. Their history culminated when Christ came, and now observe, they rejected Christ Jesus and attributed the power he put forth in healing to the direct influence of the devil. That was the unpardonable sin. He says to them, "Behold your house is left unto you desolate." Under Titus their capital was laid in ruins, and the land of Judea is now trodden of the stranger according to the prophetic testimony of the Lord Jesus Christ.

We are now come nearly to the end of the six thousand years of human history, at the close of which time it is the deepest conviction of the most thoughtful students of the word that we shall have the finishing of the toil and turmoil and strife of sin, and the incoming of the great Ruler, the Lord Jesus Christ. Then the Sabbatical year shall be fulfilled, when righteousness shall reign throughout the world, from the river to the ends of the earth.

I want you to remember that the sign of the Lord's coming will be of the greatest moment and import to us all. First of all, he will come as a thief in the night. The thief chooses the very time when men do not anticipate his approach. When men shall say, "Peace and safety," then sudden destruction cometh upon them as travail upon a woman with child. It will be a time of universal wickedness, when infidelity will be rampant. It will be a time in which the forces of human power will be set in solid array against God's Christ. This is no *ipse dixit* of mine; it is written in the Book of God: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb." Did you ever read anything like that? The wrath of the Lamb! A contradiction in terms, you will say. No sir. He came before as a Lamb for mercy. He comes again as the Lamb of God for judgment. Listen again: "The Lord Jesus Christ shall be revealed from heaven in flaming fire taking vengeance on them that know not God." Is that the millennium? Is that the overspreading of the gospel? The world with its boasted greatness supposes there is to be an indefinite progress on the human side. After all the years of man's government there is not a nation under heaven can touch the question of its people's righteousness. All that you can attend to here in your great Republic, is to look after property and life, and that very imperfectly. I do not blame you. I can say that of my own country. Christian England? No, sir. It is a lie. Cross the channel. Christian France? No, sir! emphatically no. Christian Spain, Austria, Italy? No. Come over the Atlantic. The United States? No! distinctly no. I do not speak hastily. As God lives, the time of human rule has reached its crisis. It is breaking down the world over.

But I have words of blessed comfort as well as solemn warning. I shall not be surprised to see Jesus in person before this hair is gray. We can fix nothing about dates, but it shall be announced. "At midnight there was a great cry raised 'Behold, the bridegroom cometh!'" The meeting will take place in the air. He shall descend from heaven with a shout, with the voice of the archangel and the trump of God. The clarion shout shall wake the sleeping dead in Christ; every man, woman, and child. They shall rise first, and we which are alive and remain until the coming of the Lord shall be caught up in a moment, in the twinkling of an eye. Sirs, this is the most stupendous work that is yet in the future. This corruptible shall put on incorruption, and this mortal shall put on immortality.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE NEW SONG.

BY E. S. J.

"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 9, 10.

On the rock of ages standing,
Above the billow's dash and roar,
I seem to hear sweet strains of music
Echoing from a distant shore.

Now a scene of wondrous beauty
Bursts upon my raptured sight:
Earth's redeemed, in realms of glory,
Walk with angels clothed in white.

And the song which they are singing,
Is an old familiar strain:
"Glory, honor, praise, and power,
To the Lamb which once was slain!

"Now o'er death and hell victorious
Reigns he with unrivaled sway;
Sickness, sorrow, pain, and anguish,
Evermore have passed away.

"We as kings and priests are reigning
Fellow-heirs with Christ our King:
While the tributary nations
Grateful thanks and offerings bring."

* * * * * *

'Tis a blest prophetic vision
Of that which soon our eyes will see
Our glad voice shall join the chorus
Of creation's jubilee!

Prophet, Priest, thy mission ended,
Now commence thy kingly reign:
And let us join with angel voices,
To bless the Lamb which once was slain.

We long to join the enraptured chorus,
"Love's redemptive work is done!"
O'er death and hell Christ reigns victorious—
The battle fought, the victory won!

Boston, Mass.

THE JUDGE OF ISRAEL.

Micah, Fifth Chapter.

BY O. R. FASSETT.

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We are now come nearly to the end of the six thousand years of human history, at the close of which time it is the deepest conviction of the most thoughtful students of the word that we shall have the finishing of the toil and turmoil and strife of sin, and the incoming of the great Ruler, the Lord Jesus Christ. Then the Sabbatical year shall be fulfilled, when righteousness shall reign throughout the world, from the river to the ends of the earth.

I want you to remember that the sign of the Lord's coming will be of the greatest moment and import to us all. First of all, he will come as a thief in the night. The thief chooses the very time when men do not anticipate his approach. When men shall say, "Peace and safety," then sudden destruction cometh upon them as travail upon a woman with child. It will be a time of universal wickedness, when infidelity will be rampant. It will be a time in which the forces of human power will be set in solid array against God's Christ. This is no *ipse dixit* of mine; it is written in the Book of God: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb." Did you ever read anything like that? The wrath of the Lamb! A contradiction in terms, you will say. No sir. He came before as a Lamb for mercy. He comes again as the Lamb of God for judgment. Listen again: "The Lord Jesus Christ shall be revealed from heaven in flaming fire taking vengeance on them that know not God." Is that the millennium? Is that the overspreading of the gospel? The world with its boasted greatness supposes there is to be an indefinite progress on the human side. After all the years of man's government there is not a nation under heaven can touch the question of its people's righteousness. All that you can attend to here in your great Republic, is to look after property and life, and that very imperfectly. I do not blame you. I can say that of my own country. Christian England! No, sir. It is a lie. Cross the channel. Christian France? No, sir! emphatically no. Christian Spain, Austria, Italy? No. Come over the Atlantic. The United States? No! distinctly no. I do not speak hastily. As God lives, the time of human rule has reached its crisis. It is breaking down the world over.

But I have words of blessed comfort as well as solemn warning. I shall not be surprised to see Jesus in person before this hair is gray. We can fix nothing about dates, but it shall be announced. "At midnight there was a great cry raised 'Behold, the bridegroom cometh!'" The meeting will take place in the air. He shall descend from heaven with a shout, with the voice of the archangel and the trump of God. The clarion shout shall wake the sleeping dead in Christ; every man, woman, and child. They shall rise first, and we which are alive and remain until the coming of the Lord shall be caught up in a moment, in the twinkling of an eye. Sirs, this is the most stupendous work that is yet in the future. This corruptible shall put on incorruption, and this mortal shall put on immortality.

Miscellany.

What Does It Matter?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you my brother, plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin, and care;
Whether in youth I am called away,
Or live till my bones of flesh are bare;
But whether I do the best I can,
If within the weight of adversity's touch
On the faded cheek of a fellow man,
It matters much!

It matters little where be my grave,
If on the land or in the sea,
By purling brook, or 'neath stormy wave,
It matters little or naught to me;
But whether the angel of death comes down
And marks my brow with a loving touch,
As the one who shall wear the victor's crown,
It matters much!

To Ministers who Write Novels.

BY E. P. MARVIN.

1. Do you know that your course is peculiarly offensive and grievous to nearly all your brethren in the gospel ministry?

2. How does novel-writing affect your spirituality, and your spiritual influence as a gospel minister?

3. How does it comport with the solemn vows which you took upon you at your ordination in the presence of God, angels, and men?

4. Since you began this unholy business, how do you succeed in "preaching Christ and him crucified?"

5. Would it not be wise for you to study anew the instructions which Paul gives to ministers of the gospel, and the example which he set before them?

6. Do you write novels for the glory of God, or for pay and popularity with the world?

7. Are you awake to the numerous and soul-destroying evils of novel-reading in these United States?

8. Do you not find your "religious novels" too good for professional novel-readers and too poor for intelligent Christian people?

9. Do you expect to remove "the offense of the cross," by wreathing it with the fancies of fiction?

10. Are you not aware that most of your colaborers in fiction are not friends of your Master, but at least skeptical, if not infidel?

11. Has God, by precept or example, given you anything in his Book which justifies a modern religious novel?

12. Is not the term "Serial" used as an intentional fraud, to palm off a goodish, washy washy novel on Christian people?

13. Is your Christian and ministerial conscience at ease in this business? Are you ready to give in your account to your Master?

14. Have you no cause for uneasiness or alarm in view of the fact that all those who "love and make a lie" will be "cast into the lake of fire, which is the second death?"

15. Is it too much for your brethren to ask that you should at once abandon the gospel ministry or abandon novel-writing?—*Church Union.*

American Wonders.

The greatest cataract in the world is the falls of Niagara, where the water from the great upper lakes forms a river three-fourths of a mile in width, and then being suddenly contracted, plunges over the rocks in two columns to the depth of one hundred and seventy feet each.

The greatest cave in the world is the Mammoth cave in Kentucky, where one can make a voyage in the waters of a subterranean river, and catch fish without eyes.

The greatest river in the world, in some respects, is the Mississippi, four thousand one hundred miles long.

The largest valley in the world is the valley of the Mississippi. It contains five hundred thousand square miles and is one of the most fertile regions of the globe.

The largest lake in the world is Lake Superior, which is truly an inland sea, being four hundred and thirty miles long and very deep.

The longest railroad in the world is the Pacific Railroad, over three thousand miles in length.

The greatest natural bridge in the world is the Natural Bridge over Cedar Creek, in Virginia. It extends across a chasm eighty feet in width and two hundred and fifty feet in depth, at the bottom of which the creek flows.

The greatest mass of solid iron in the world is the great Red Mountain, near Birmingham, Alabama. It is three hundred and fifty feet high, and fifty miles in length, of almost solid iron ore, the largest and richest deposit known in the world.

The largest deposit of anthracite coal in the world is in Pennsylvania, the mines of which supply the market with millions of tons annually.

A Puzzled Interrogator.

Some time since two gentlemen, both travelers, met at one of the largest hotels in San Francisco. One was lamenting his condition, and folly in leaving his family at home. He asked the other if he had a family.

"Yes," said he, "I have a wife and six children in New York, and I never saw one of them."

At this reply the interrogator was rather taken back, and sat for some moments in silence, then continued:

"Were you ever blind, sir?"

"No, sir."

"Did you marry a widow?"

"No, sir."

Another lapse of silence.

"Did I understand you to say, just now, sir, that you had a wife and six children living in New York, and had never seen one of them?"

"Yes, sir; so I stated."

Another and a longer pause; then he again inquired:

"How can it be that you never saw one of them?"

"Why," was the response, "one of them was born after I left."

The Will.

Men often speak of breaking the will of a child; but it seems to me that it would be better to break the neck. The will needs regulation, not destroying. I should as soon break the legs of a horse in training him as a child's will. I would discipline and develop it into harmonious proportions. I never yet heard of a will in itself too strong, more than an arm too mighty, or a mind too comprehensive in its grasp, and too powerful in its hold. The instruction of children should be such as to animate, inspire, strain, but not to hew, cut and carve; for I would always treat a child as a live tree, which was to be helped to grow, never as dry, dead timber to be carved into this or that shape, and to have certain mouldings grooved upon it. A live tree, and not dead timber, is every little child.—*Theodore Parker.*

Temperance in the Bible.

1. Who was the first drunkard? Gen. 9:20, 21.

2. Who took the first temperance pledge? Judges 13:13, 14.

3. Did anybody mentioned in the Bible ever take the pledge of his own accord? Dan. 1:8.

4. Was he any healthier or wiser in consequence? Dan. 1:15, 17.

5. Ought kings to drink wine? Prov. 31:4.

6. Ought ministers to drink wine? Lev. 8:9.

7. Ought we to make companions of drunkards? I Cor. 5:11.

8. Can any drunkard enter the kingdom of heaven? I Cor. 6:9, 10.

9. Does God pronounce any woe upon drunkards? Isa. 5:11, 22.

10. Why has he pronounced this woe? Isa. 28:7, 8.

11. Are drunkards likely to get rich? Prov. 21:17.

12. What are the consequences of drinking? Prov. 23:29, 30.

13. How may we avoid these consequences? Prov. 23:31.

14. What will be the result if we disregard this advice. Prov. 23:32.

15. Is it wise to tamper with strong drink? Prov. 20:1.

16. Where was the first temperance society? Jer. 35:6, 8.

17. What blessing did God pronounce upon the first temperance society? Jer. 35:18, 19.

18. Is intemperance a vice? Gal. 5:21.

19. When is temperance a virtue? Gal. 5:22, 23.

20. Tobacco and opium were not known when the Bible was written, so that they are not mentioned by name in the Bible; but is there anything in the Bible that covers all intemperate habits? Rom. 14:21.—*Youths' Temp. Banner.*

SPECIAL NOTICES.

THE WORLD'S CRISIS.

This paper is the leading weekly of the East, giving prominence to the signs of the times, and the fulfillment of prophecy, indicating the proximity of the Lord's appearing to gather the saints, destroy the wicked, restore Paradise, and set up his everlasting kingdom under the whole heaven. John Couch and Miles Grant, Editors. Terms, $2.25 a year in advance; three months on trial, fifty cents; specimens free. Address

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Author of large works on the Practice of Medicine, Surgery, Obstetrics and Diseases of Women and Children, Materia Medica and New Remedies; Former Editor of the University Medical and Surgical Journal, Medical Independent, etc., has devoted many years to the investigation of the nature of diseases and the remedies to cure them. As a result he has discovered that all affections are produced by specific germs, infinitesimally small, so that it requires a powerful microscope to reveal them; and that these germs are present in the air, water, vegetables, and animals; that they are introduced into the system by breathing, eating and drinking, and, like all other germs, are propagated when the condition is favorable to their development. He has also discovered remedies that will destroy these germs, and thus remove the cause of the disease at once. The wonderful effects of these medicines are causing the most profound astonishment. These medicines are as follows:

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Miscellany.

What Does It Matter?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you my brother, plain as I can,
It matters much!

It matters little how long I stay
In this world of sorrow, sin, and care;
Whether in youth I am called away,
Or live till my bones of flesh are bare;
But whether I do the best I can,
Whether the weight of adversity's touch
On the faded cheek of a fellow man,
It matters much!

It matters little where be my grave,
On the land or in the sea,
By parting break, or 'neath stormy wave,
It matters little or naught to me;
But whether the angel of death comes down
And marks my brow with a loving touch,
As the one who shall wear the victor's crown,
It matters much!

To Ministers who Write Novels.

BY F. P. MARVIN.

1. Do you know that your course is peculiarly offensive and grievous to nearly all your brethren in the gospel ministry?

2. How does novel-writing affect your spirituality, and your spiritual influence as a gospel minister?

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6. Do you write novels for the glory of God, or for pay and popularity with the world?

7. Are you awake to the numerous and soul-destroying evils of novel-reading in these United States?

8. Do you not find your "religious novels" too good for professional novel-readers and too poor for intelligent christian people?

9. Do you expect to remove "the offense of the cross," by wreathing it with the fancies of fiction?

10. Are you not aware that most of your colaborers in fiction are not friends of your Master, but at least skeptical, if not infidel?

11. Has God, by precept or example, given you anything in his Book which justifies a modern religious novel?

12. Is not the term "Serial" used as an intentional fraud, to palm off a goodish, washy-washy novel on Christian people?

13. Is your Christian and ministerial conscience at ease in this business? Are you ready to give in your account to your Master?

14. Have you no cause for uneasiness or alarm in view of the fact that all those who "love and make a lie" will be "cast into the lake of fire, which is the second death?"

15. Is it too much for your brethren to ask that you should at once abandon the gospel ministry or abandon novel-writing?—*Church Union.*

American Wonders.

The greatest cataract in the world is the falls of Niagara, where the water from the great upper lakes forms a river three-fourths of a mile in width, and then being suddenly contracted, plunges over the rocks in two columns to the depth of one hundred and seventy feet each.

The greatest cave in the world is the Mammoth cave in Kentucky, where one can make a voyage in the waters of a subterranean river, and catch fish without eyes.

The greatest river in the world, in some respects, is the Mississippi, four thousand one hundred miles long.

The largest valley in the world is the valley of the Mississippi. It contains five hundred thousand square miles and is one of the most fertile regions of the globe.

The largest lake in the world is Lake Superior, which is truly an inland sea, being four hundred and thirty miles long and very deep.

The longest railroad in the world is the Pacific Railroad, over three thousand miles in length.

The greatest natural bridge in the world is the Natural Bridge over Cedar Creek, in Virginia. It extends across a chasm eighty feet in width and two hundred and fifty feet in depth, at the bottom of which the creek flows.

The greatest mass of solid iron in the world is the great Red Mountain, near Birmingham, Alabama. It is three hundred and fifty feet high, and fifty miles in length, of almost solid iron ore, the largest and richest deposit known in the world.

The largest deposit of anthracite coal in the world is in Pennsylvania, the mines of which supply the market with millions of tons annually.

A Puzzled Interrogator.

Some time since two gentlemen, both travelers, met at one of the largest hotels in San Francisco. One was lamenting his condition, and folly in leaving his family at home. He asked the other if he had a family.

"Yes," said he, "I have a wife and six children in New York, and I never saw one of them."

At this reply the interrogator was rather taken back, and sat for some moments in silence, then continued:

"Were you ever blind, sir?"

"No, sir."

"Did you marry a widow?"

"No, sir."

Another lapse of silence.

"Did I understand you to say, just now, sir, that you had a wife and six children living in New York, and had never seen one of them?"

"Yes, sir; so I stated."

Another and a longer pause; then he again inquired:

"How can it be that you never saw one of them?"

"Why," was the response, "one of them was born after I left."

The Will.

Men often speak of breaking the will of a child; but it seems to me that it would be better to break the neck. The will needs regulation, not destroying. I should as soon break the legs of a horse in training him as a child's will. I would discipline and develop it into harmonious proportions. I never yet heard of a will in itself too strong, more than an arm too mighty, or a mind too comprehensive in its grasp, and too powerful in its hold. The instruction of children should be such as to animate, inspire, strain, but not to hew, cut and carve; for I would always treat a child as a live tree, which was to be helped to grow, never as dry, dead timber to be carved into this or that shape, and to have certain mouldings grooved upon it. A live tree, and not dead timber, is every little child.—*Theodore Parker.*

Temperance in the Bible.

1. Who was the first drunkard? Gen. 9:20, 21.

2. Who took the first temperance pledge? Judges 13:13, 14.

3. Did anybody mentioned in the Bible ever take the pledge of his own accord? Dan. 1:8.

4. Was he any healthier or wiser in consequence? Dan. 1:15, 17.

5. Ought kings to drink wine? Prov. 31:4.

6. Ought ministers to drink wine? Lev. 8:9.

7. Ought we to make companions of drunkards? 1 Cor. 5:11.

8. Can any drunkard enter the kingdom of heaven? 1 Cor. 6:9, 10.

9. Does God pronounce any woe upon drunkards? Isa. 5:11, 22.

10. Why has he pronounced this woe? Isa. 28:7, 8.

11. Are drunkards likely to get rich? Prov. 21:17.

12. What are the consequences of drinking? Prov. 23:29, 30.

13. How may we avoid these consequences? Prov. 23:31.

14. What will be the result if we disregard this advice. Prov. 23:32.

15. Is it wise to tamper with strong drink? Prov. 20:1.

16. Where was the first temperance society? Jer. 35:6, 8.

17. What blessing did God pronounce upon the first temperance society? Jer. 35:18, 19.

18. Is intemperance a vice? Gal. 5:21.

19. When is temperance a virtue? Gal. 5:22, 23.

20. Tobacco and opium were not known when the Bible was written, so that they are not mentioned by name in the Bible; but is there anything in the Bible that covers all intemperate habits? Rom. 14:21.—*Youths' Temp. Banner.*

SPECIAL NOTICES.

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An exposition of John 14 : 25, 26, is desired.
JOHN HUTTERY.

A correspondent wishes to know how much is implied in these words: "Whosoever he be of you that forsaketh not all that hath, cannot be my disciple."

If Christ's righteousness is imputed to believers to their salvation, could not the sins of the world be imputed to Christ as an exchange?
N. F. NASON.

Please give us the commencement of the spiritualizing view of going to heaven at death.
E. BURNHAM.

Will the Antediluvians and Sodomites ever be raised?
A. A. S.

Please reconcile the fitness of irresponsible beings (children) as subjects of the kingdom of heaven, while eternal life is only attainable by faith in Christ, if ceaseless being after the resurrection is not an element of man's nature. See Matt. 19 : 14.
INQUIRER AFTER TRUTH.

In Daniel 8 : 14, we have the 2300 *days* brought to view, also a marginal reading, "*evening morning*." Some translations of this verse read, "Unto two thousand and three hundred *evenings and mornings*." Query: Is this latter reading correct? If so, is there not something in the original term used in this prophecy, (there translated *days*,) divinely intended to inform us, that these are simply "evening and morning" days, as in Genesis 1st, and not year days, as we have supposed?
TRUTH SEEKER.

If both words, "mercy-seat" and "propitiation," come from the one Greek word "*hlasterion*," and the place for the mercy-seat is only in the holy of holies, "the true tabernacle which the Lord pitched and not man," and that "tabernacle of God is to come down from God out of heaven," upon the earth, and Christ himself is our "mercy-seat" accompanying that "true tabernacle," when it comes, who can tell us from whence came all we hear about "*Christ leaving the mercy-seat*," *when he comes*, and also what authority, force, power, or truth there is in the declaration. Will Christ leave *himself* when "he comes?"
G. W. S.

"I beheld till the thrones were cast down."—Daniel 7 : 9. "And I saw thrones, and they sat upon them, and judgment was given unto them." Rev. 20 : 4. What are the thrones here brought to view, and who was it that sat upon them to whom judgment was given?
J. E. C.

I would like an explanation of Matt. 27 : 52, 53.
THOMAS LANK.

Will there be an opportunity for sinners to repent and be forgiven in the world to come?
INQUIRER.

What is the New Testament meaning, application, and limitation of the term "Church?"
R. O. S.

Do persons receive the Holy Spirit at conversion, or is it a "gift" to be afterward bestowed?
L. L. N.

"And Satan stood up against Israel, and provoked David to number Israel."—I Chron. 21 : 1. Wherein consisted the sin of this act? And is it now wrong for ecclesiastical rulers to number their church and display the same in the public prints?
J. C.

What did Peter mean by saying, "Shortly I must put off this my tabernacle?" Did he believe he would be conscious independent of his mortal body?

In what sense can God be said to be in hell?—Ps. 139 : 8.

Will some one explain Rom. 9 : 3? C. WIRK.

When and by whom were the Old Testament books of our Protestant Bible first declared to be canonical Scripture?
J. W. W.

"Baptized for the Dead."

What are we to understand by the expression, "baptized for the dead," in 1 Cor. 15 : 29? L. B.

This passage has generally been considered a very difficult one to explain. Dr. Adam Clarke calls it "the most difficult verse in the New Testament." Conybeare and Howson, in their "Life and Epistles of St. Paul," make some remarks on the passage, but gravely conclude that it admits of "no satisfactory explanation." Bochart has collected no less than fifteen different meanings that have been given to the text. The phrase "for the dead" is from the Greek, *uper ton nekron*, (genitive plural,) which the Emphatic Diaglott renders "on behalf of the dead." The preposition *uper* often means "because" or "on account of," which is doubtless the meaning here. Macknight thinks the true *sense* is brought out by supplying two words, making it read, "for *the resurrection* of the dead."

These hints may serve to put the reader upon the right track. It is well to bear in mind that the passage is a part of Paul's masterly argument on the resurrection. Baptism is very often, as here, introduced in connection with this great subject. The one illustrates the other. But there can be no resurrection without a previous death. So the apostle talks specifically about the *resurrection of the dead*. Baptism includes at once a symbolic death and resurrection. It is destitute of all beauty and significance if it be not in some way associated with the condition and prospective resurrection of the dead. We are baptized in the name and memory of *Jesus*, who, according to our publicly expressed faith, was raised from the death-state. By baptism we also express our faith in the resurrection of all the dead. If Christ is not risen, then there is no hope that any of the dead will ever rise; and so baptism becomes an unmeaning farce. Why should we be baptized because of the dead, if they are doomed to remain eternally dead? But we believe that those who are now dead will yet be made alive, and hence we continue to proclaim our faith to the world by being "baptized for the dead."

Carnal Warfare.

Is it right for Christians to engage in carnal warfare?
PEACE-MAKER.

It is not. Jesus was not only to be the "Prince of peace," but he clearly inculcated the *principles* of peace. He rebuked Peter for using a sword on the terrible night of betrayal, pointing that rebuke with these words: "All they that take the sword shall perish with the sword." On another occasion he very plainly declared: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." As the case actually stands, then, the servants of Christ have no business to fight to defend the honor of Jesus or to promote the cause of truth. Christianity never gained anything valuable by the adoption of such means.

Nor do the Scriptures sanction carnal warfare for the purpose of self-defense. Non-resistence is emphatically the law of the New Covenant. "Avenge not yourselves." "Love your enemies." "Bless them that persecute you." These are but specimen precepts bearing directly on the case. We are to be followers of *Jesus*. Did he retaliate and defend himself by physical force? "When he was reviled, he reviled not again."

The example and teaching of Christ were such as to impress all his followers that if they would become soldiers in the gospel army they must give up all their "carnal" weapons and adopt those that are "spiritual." The early church was a unit on this subject for the first two or three centuries. It was not until the primitive simplicity departed and worldly policy began to rule and ruin, that professing Christians consented to take up war-like weapons and march to the gory field. It was a woful day when the conscience of the church became thus corrupted by the terrible compromise that was made.

"Ghost."

Is there any justification for the term "ghost" in the Bible?
M. L. PRIEST.

This question is best answered by showing the uses of the original words from which the term comes.

"Ghost," used as a noun, is found in the English Bible ninety-four times—twice in the Old Testament and ninety-two times in the New. The first place where it occurs is in Job 11 : 20. "But the eyes of the wicked shall fail and they shall not escape, and their hope shall be as the giving up of the ghost." (Margin, "*a puff of breath*.") The only remaining place in the Old Testament is in Jer. 15 : 9. "She that hath borne seven languisheth; she hath given up the ghost." The word in both these instances comes from the Hebrew, *nephesh*, found about seven hundred times, and signifying primarily breath, then an animal that breathes, a person, etc., but more often translated "soul."

In every case in the New Testament the Greek word is *pneuma*, which is found in the Greek New Testament three hundred and eighty-seven times. It is translated "spirit" two hundred and ninety-one times, and "ghost" ninety-two times. In ninety of these instances it is found with *hagios*, "holy," and then means the Holy Spirit. We thus have two instances left which we will notice. "Jesus, when he had cried again with a loud voice, yielded up the ghost." Matt. 27 : 50. "When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost," John 19 : 30. The parallel passages will give us some light upon these. In Mark 15 : 37 and Luke 23 : 46, we find in the account of the same event the expression, "gave up the ghost." This phrase is translated from the Greek word *ekpneo*, which comes from two words signifying literally to breathe out. In Acts 5 : 5, 10 and 12 : 23, we have the expressions, "gave up the ghost," and "yielded up the ghost." They are translated from the Greek *ekpsucho* which comes from two words that likewise signify to breathe out.

We still have to notice in the Old Testament the expressions, "gave up the ghost," and "yielded up the ghost." These phrases come like the corresponding ones in the New Testament, from a single word, the Hebrew verb *gavag*, which occurs twenty-four times, and means simply to expire, to die.

The reader has thus before him the use of the term "ghost" in the Bible. It would seem that a better word might be substituted in every instance. It is plain how little there is in it when applied to man to convey the idea of intelligent existence independent of the conditions of mortal life.
W. F. SMITH.

Prayer for Sinners.

Is it scriptural to pray for sinners, and if so, to what extent?
QUERIST.

We think it is scriptural to pray for sinners, for all sinners, for sinners guilty of every sin *but one*, and to expect *answers* to our prayers. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." I John 5 : 14. It is right to ask "anything according to his will." It is the will of God to save sinners. Hence it is right and scriptural to pray for the enlightenment and salvation of sinners. *Proof*: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made *for all men*; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have *all men* to be saved and to come unto the knowledge of the truth." I Tim. 2 : 1-4. As another proof, think of Christ and Stephen praying for their murderers. Luke 23 : 34. Acts 7 : 60. Again: "If any one see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." I John 5 : 16. What this one sin is that may not be prayed for, it may be difficult to tell precisely. It seems to the writer that this sin can be committed in different ways, but that few have ever committed it—so few that we may safely and believingly make supplications "for *all men*."
W. F. SMITH.

SECOND REPLY.

It is, for we are commanded to pray for all men. We may pray that sinners may come to the knowledge of the truth and repent of their sins and obey the gospel; and we may ask God to bless and prosper the means employed to accomplish this end. But we cannot presume to dictate to God that this shall be done by "direct spirit-guidance," because we know of no example or teaching to that effect, and we are discouraged from it by our Lord's express testimony that "the world cannot receive" the Spirit.

I will state farther, that the sinner has the right to pray, but not to seek for *pardon* through prayer. Cornelius prayed to know what to do; and his prayers were heard; but they did not bring him pardon. He was directed to send for Peter, "who would tell him *words* whereby he and all his house *should be saved*." Acts 11 : 14. Saul prayed for three days and nights—yet it brought no evidence of pardon. It required Ananias to say to the praying penitent, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22 : 16.
R. A. BISHOP.

Luther on the Pope.

PHILADELPHIA, Pa.

Dear Bro. Phelps:—As I am in possession of Dr. Martin Luther's works, about 340 years old, I propose to send you some extracts now and then, which may somewhat interest and instruct the readers of the BANNER. The translation from the old German, as it was spoken at that time, (1530,) is as nearly verbatim as I can make it. Regarding the highest authority of the Pope, Luther says:

1. It is clear and positive, that the Pope has no authority: either spiritual, or worldly, or domestically.

2. For God has ordained three hierarchies in this world against the devil, namely: the family-regiment, the regiment of the world, and the church.

3. That the Pope is no spiritual ruler over the church, is proved by his condemning the gospel and treading the same under his feet.

4. That he is no worldly ruler, is proved by his having subjected to himself worldly laws in the same way as he has put under him the gospel.

5. That he has no authority over families, is proved from his forbidding not only the priests, but whomsoever he chooses, to marry.

6. But he is that monster of a beast, of which Daniel speaks, who exalts himself above everything which is called God, etc.

7. As also St. Paul says, and calls him the man of sin, and the child (son) of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, etc.

8. Our Germans call a wolf, what the Greeks, if it had been known unto them, would have called "*Arktolucos*."

9. This beast, though a wolf, yet is possessed of the devil, tears to pieces and breaks everything, and is out of reach of all law and weapons.

10. So the Pope makes war against the gospel, and every man ought to resist him, as he would resist a monster, a terrible beast.

11. For he is no bishop, no prince, no tyrant, but a monster of a beast, which tears to pieces and destroys everything, as Daniel says.

12. Whoever fights for a murderer, (be he whoever he may,) he must run the risk of the dangers of war together with everlasting damnation.

13. And to a king or prince, or even to the emperor, it is no profit whatever to be called protectors of the church; for they ought to know better, which and what the church is.
L. REIMER.

Seven Sayings.

The following were the seven sayings of Christ upon the cross:

1. "Father, forgive them, for they know not what they do."

2. "To-day shalt thou be with me in Paradise."

3. "Woman, behold thy son."

4. "My God, my God, why hast thou forsaken me?"

5. "I thirst."

6. "It is finished."

7. "Father, into thy hands I commend my spirit."

"These seven sayings," as one observes, "taken in their reverse order, may be used to suggest such themes as these: "The way to die;" "An unfinished and finished life;" "The dignity of helplessness;" "The light of the world in eclipse;" "The filial love of Jesus;" "The gospel method of dealing with penitence;" "The gospel method of dealing with impenitence."

Items of Interest.

A. T. STEWART is worth $40,000,000.

A NEW Baptist chapel has been recently opened in Rome.

MR. SPURGEON'S health has improved. He is again filling his pulpit.

PRESIDENT GRANT'S fifty-third birthday occurs on Friday, April 22d.

GEN. JOHN C. FREMONT has decided to take up his permanent abode in Virginia City, Nevada.

ACCORDING to the Japan Mail, there are 60,000 persons in Yeddo studying the English language.

THERE is serious trouble again among the coal miners of Pennsylvania. They are striking for higher wages.

THE Emperor William has congratulated King Victor Emmanuel on the friendship between Austria and Italy.

ELEVEN members of the British Parliament, elected a year ago, have lost their seats by having bribery proven against them.

A New York paper speaks of the recent book sales of that city—heavy beyond all precedent—as an infallible sign of returning prosperity.

SAMUEL R. WELLS, the well-known professor of phrenology and publisher of numerous works, died in N. Y. city last Tuesday, at the age of fifty-five.

IN Italy there are over 19,000,000 of its 26,000,000 of people unable either to read or write. A striking evidence that the Papal power is favorable to education!

BISMARCK is to spend his vacation on the Isle of Wight, while the Prince Imperial goes to Italy to test the feeling of the Italians on the German fight with Rome.

ANN ELIZA has been a costly luxury to Brigham Young. Her alimony order will, including back pay, bleed Brigham to the extent of eighty-one thousand dollars.

THE Union Passenger Depot at Forty-second street, New York, cost two millions, and is used by three important roads. About 60,000 travelers pass through it daily.

POOR Spain is getting more and more unhappy. More of the Carlists are said to be giving their allegiance to Alfonso, yet the cause of Alfonso seems not a whit stronger or more respectable.

THE Unitarians have three hundred and forty-eight churches and societies in the United States and Canada. Ninety-three are without ministers, and some of them have an existence only in name.

THE New York *World* states that about one-third of the stores and offices on Broadway, from the Battery to Union Square, are vacant, and rents for them have fallen from thirty to forty per cent.

THE ghost of Noah Webster came to a spiritual medium in Alabama, not long since, and wrote on a slip of paper: "It is tite times." Noah was right, but we are sorry to see has gone back on his dictionary.

ONE manufacturing firm of Springfield, O., shipped a few days since, in one train drawn by two engines, forty-four car loads of reapers and mowers, valued at $175,000, destined for the West—the largest single shipment of machinery ever made.

A WRITER in the London Globe says: "There are only three Nations who use slang to any great extent, viz.: France, England, and America. Of these French is by far the wittiest, American the most appropriate, and English the most forcibly obscure."

THEY have a good deal of wind in Holland, and the people make a good use of it. There are 12,000 wind-mills in operation, each doing a six or ten horse power service through the twenty-four hours. These mills are kept up at an annual cost of $4,000,000, and they perform all the services required of steam engines at one-twentieth the cost.

CONGRESS made an appropriation of $500,000 to aid in the celebration of the approaching centennial at Philadelphia. About double this amount will be raised by public subscription, and as much more will be invested by property owners in the improvement of their property, with a view to reap rich returns in the sale or exhibition of their merchandise and the entertainment of visitors.

GENERAL SPINNER, who resigns his position as U. S. Treasurer, appears to be a remarkable example of an honest man. During the period of his public service, over fifty-five thousand millions of dollars passed through his hands, and never a penny stuck to those fingers, whose crooked and queer autograph is familiar in every corner of America. He retires from office a comparatively poor man.

A LADY recently entered a street car in Richmond, Va. The only vacant seat was by a matronly looking colored woman. The latter politely drew up her skirts and made all the room possible. The true born southerner declined the seat with a scornful toss of the head and a tip up of the nose more than nature had given it. "Lor' bless ye, honey," said the colored woman, smilingly, "if ye owned me you'd sit in my lap."

AN ancient "new religion" is said to be obtaining foothold in Ohio—its adherents being termed "Eternalists." They hold to the immortality of the soul and the transmigration of souls into a succession of bodies of men and animals. This transmigration theory was held by Pythagoras, and is an element of Brahmanic religion. How some in a land of gospel light do long for Egyptian darkness, and the leeks and onions and garlic of heathen bondage! The worn-out clothes of heathendom seem to fit them best.

THE *Herald of Gospel Liberty* says: Carl Schurz recently delivered at Cincinnati his lecture on education, which is represented as being in the main able and judicious. But his infidelity and beer-loving were indulged in a rhetorical fling at missions among the heathen, and a strong protest against the "woman's crusade," which of course was regarded as interfering with the saloon-keeper's, drunkard's, and beer-guzzler's liberties! A wise man may stoop to become a fool, and a great man to contemptible littleness.

THE hotel-keepers of Chicago are said to be at their wits' end to discover some means of evading the civil rights law. But the general public would not abandon a hotel because Fred Douglass was found at the dining table, and it is not very likely that many colored people will seek the recognition of their rights at $4 a day. If they choose to do so, the sun will probably continue to shine, and the earth will not be likely to stand still! It may possibly yet appear that a colored man *has* some "rights that white men are bound to respect."

THE BIBLE BANNER

THE BIBLE, OUR ONLY CREED: CHRISTIAN CHARACTER, OUR ONLY TEST OF FELLOWSHIP.

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OBJECT AND SCOPE.

The Bible Banner is designed to elucidate the fundamental features of Bible truth, in the various departments of Sacred Prophecy and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the glorious notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

BEAUTIFUL THINGS.

A gentle voice, a heartfelt sigh,
A modest blush, a sparkling eye,
A manner unaffected, free;
These things are beautiful to see.

A ready hand, a loving heart,
A sympathy that's free from art,
A real friend among the few;
These things are beautiful and true.

A mother's prayer, an answer mild,
An aged sire, a little child,
A happy home, a cheerful hearth;
These things are beautiful on earth.

A joyful song, a chorus sweet,
A consecrated soul and willing feet,
A day of peace, a night of rest;
These things are beautiful and blest.

A sister's love, a brother's care,
A spotless name, a jewel rare,
A steady tongue that will not lie;
Such things are beautiful—and why?

Because they all are born of love,
And emanate from God above;
Earnest gifts of heavenly birth,
These things are beautiful on earth.

THE LONDON EVANGELIST.

BY THE EDITOR.

As a change of climate often increases one's physical vigor, so a change of country sometimes sets a keener edge on a minister's working powers, and greatly enlarges his field of usefulness. This remark finds a striking illustration in the case of D. L. Moody and Henry Varley—the former an American, who has been laboring for many months with such marked success in England—the latter an Englishman, whose preaching in Montreal, Toronto, and New York, has filled the largest buildings with the most deeply interested audiences. Though both of these men stood well at home, it is safe to say that neither of them would have gained half the influence in his own country that each has secured by crossing the Atlantic.

We had the privilege of hearing Mr. Varley only once during his recent visit to New York. Having arranged, however, with Elder H. A. King, Publisher of the *Union in Christ*, to secure the principal facts connected with Mr. V.'s history, we are enabled to give a sketch that will, we trust, be both readable and reliable.

Henry Varley was born in Lincolnshire, England, in 1835. At the age of fifteen, while taking a walk one Sabbath afternoon, his cousin, a member of the Young Men's Christian Association, gave him a tract, and invited him to tea. That evening they attended church and listened to a sermon from that eminent man of God, Baptist W. Noel. His young heart was interested. The attendance was repeated. John Roberts, a Bible-class teacher, enlisted to save his soul, and very soon he gave himself to the Lord, and was baptized in Mr. Noel's church. At the age of seventeen, he went to Australia, where he remained about three years. On returning to England, his intention was to preach the gospel; but business inducements engaged his attention, and he kept a meat-market in Notting-hill, London, until 1870.

While prosecuting his business, the word of the Lord seemed to say to him, "Labor not for the meat that perisheth, but for that which endureth unto everlasting life." Very soon after his conversion he became an active worker in a mission school among the Kensington potters and, after a while, began to preach on Sunday evenings. The room was soon crowded, and a larger one was demanded. West London Tabernacle was at length built on St. James Square, Notting-hill, which from the first was filled. It has since been enlarged, and will now seat 2,000 people.

HENRY VARLEY.

A church was constituted on this simple basis: "Ye are all the children of God by faith." It took the simple gospel as its creed, and received all that Christ receives, trusting to the faithful preaching of the gospel to secure correct faith and practice. Though his church stands in fellowship with the London Baptist Association, baptism is not in its constitution, but is taught only as a personal duty. He is also an open communionist.

Business claims were forced to yield to the claims of the ministry, and for several years, he has not only served his own church, but preached the gospel in many of the cities and large towns of England, and led thousands of souls to the Savior. For the last five years he has preached about twelve times a week. So greatly has this mission work increased on his hands, and so manifest are the leadings of the Spirit in this direction, that he is now inclined to give up his pastorate, and go forth into the broad field, in the character of a general Evangelist. He is convinced that the church has lost much by ignoring the special office of "Evangelists," which the gospel as truly recognizes as it does that of "Pastors" and "Teachers."

Mr. Varley is certainly a man whose sermons are worth hearing and whose character is worth studying. He has probably gained more ears, and perhaps more hearts, than any Christian preacher that has ever visited our shores. Why is this? Not because of any great learning or thrilling eloquence. We have heard many men who far surpass him in both these respects. Among the elements of his power, we venture to name the following points:

1. He is *pious*. His appearance, his words, his spirit—all show him to be a man of strong faith and a rich personal experience. He knows the power of saving grace, and can joyfully and boldly recommend it to others. He has been to the fountain for himself, and knows how sweet the waters of salvation are.

2. He is *liberal*. The very constitution of his church shows that he has outgrown the bigotry that cramps so many into a narrow nut-shell. He claims to be largely on the outside of denominationalism, that he may more effectually testify in favor of the unity of all God's people and against the senseless divisions of the religious world. He very properly makes Christian character the test of communion and fellowship.

3. He is in *earnest*. He preaches for God and eternity. He seems to feel the burden of his message. Flippancy and dandyism are no part of his armor. He is a man of deep convictions, to which he gives utterance in plain, blunt, forcible, home-like language. In his view, the world is in a most deplorable condition, and men need more tonics than anodynes—more thunder-peals of warning than honeyed words of flattery.

4. He honors the *Bible*. Instead of haranguing the people with mere assertions, which has come to be the fashion of the age, he quotes largely, both for authority and illustration, from the living word. His example in this respect is certainly commendable. If we had more scriptural preaching all over the land, it would be vastly better for the people. Too often are human fancies and day-dreams substituted for the truth of God. If we can get the people to study their Bibles, we have no fears for the result.

5. He preaches *Christ*. He has neither time nor disposition to discuss the abstract questions, whether moral or scientific, that are diverting both preachers and people from the subject of salvation. He points to Jesus as a perfect Savior, whose blood can cleanse and whose power can keep all that fully trust in him. Nor this alone. *The second coming* of Christ is also proclaimed as an event that is scriptural, important, and near at hand. "The study of the Scriptures," says Mr. Varley, "long since led me to deep conviction that this age will close in solemn judgment; indeed, that we are on the eve, when men's hearts are 'failing them for fear, looking for those things that are coming on the earth.'" Hence he sings no lullaby song about "the conversion of the world," but preaches the speedy close of probationary scenes, and the glorious reign of Christ the coming King.

THE POOR.

BY J. W. THOMAS.

"Blessed is he that considereth the poor." Ps. 41:1.

It is no disgrace to be poor, if we cannot help it. Jesus was poor. No costly mansion, no splendid equipage, no beautiful garden, did he possess. Though the "Son of God" and "Heir of the world," yet he wandered here a homeless pilgrim. Foxes had holes, and birds of the air had nests, but the Son of man had not where to lay his head. He sat at another's table, rode into Jerusalem on a borrowed colt, and was buried in another man's grave. He pitied the poor. He knew their sorrows and loneliness, and could fully sympathize with them. The common people heard him gladly. To the poor he preached the words of everlasting life. A blind beggar was not beneath his notice. Hearing his cry by the roadside, he stopped and poured the light of day into his sightless eyes. The two mites of a poor widow were observed, and recognized as of more value than the offerings of the rich. His followers were mostly from among the poor. When he chose his apostles he found them toiling in an honest employment for their daily bread. Calling them from their fishing boats, he commissioned them to proclaim salvation to perishing men.

How little Jesus thought of money. He did not choose his disciples from among the wealthy. When he met a rich man he said to him, "sell all thou hast and give to the poor, and thou shalt have treasure in heaven." Zaccheus, when the Savior entered his house, said: "Lord, one half of my goods I give to the poor." Jesus said, "To-day is salvation come to this house." Which is worth the most, money or salvation? What shall it profit a man if he gain the whole world and he lost himself? And yet what vast multitudes sacrifice all their interest in the world to come, for a very small portion of the present world. What will money avail in the day of doom? If God has blessed you with this world's goods, then remember your responsibility. You are only a steward.

Pity the poor. Look after the widow and the fatherless. Give with a liberal hand. Visit the sick, cloth the naked, help those who have left all to preach the gospel. Think of the example of Him who "went about doing good." "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." His heart overflowed with tenderness and compassion toward the poor and afflicted. His benevolence gushed out in spontaneous streams. How unlike his love is the love of many who profess to follow him! Is it not astonishing what a small amount some give to the poor and to benevolent enterprises, considering their means? Is it possible that such persons can know really what it is to have the love of God shed abroad in their hearts? What says the inspired word? "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It is an impossibility.

You cannot love God and mammon. You cannot neglect your suffering brother, when it is in your power to help him, and still keep the love of God in your heart. The Lord loves a cheerful giver. His blessing is in the habitation of the just, but the covetous soul he abhorreth. How beautiful is the forty-first Psalm: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." What a hard dying bed covetous sinners must have! But those who give liberally, from right motives, will have sweet, comforting reflections in a dying hour. Reader, will it be said of you when you are gone, "He hath dispersed abroad, he hath given to the poor?"

Doctrinal.

"PROVE ALL THINGS."

WAS CHRIST'S DEATH NECESSARY?

BY E. W.

Having seen your paper advertised as one "devoted to a critical exposition of Bible truth, and an earnest advocacy of Bible salvation," I wish to present a line of thought which is at variance with the opinions that have come to us in the teachings of the authorities of the church. Not having seen a copy of your paper, there is a doubt in my mind whether you will admit anything which has the appearance of heresy. (1.)

If you hesitate, let me ask you to decide which you will prefer to oppose, heresy from the Bible, or heresy from the creeds. I hope you are not bound by any power but the Word of the Captain of our salvation. If you carry sealed orders that make you fearful lest you offend some ecclesiastical authority, I shall not be surprised to know that these lines are rejected. (2.)

My opinion is, that the church is burdened and hindered in its onward march by some of its dogmas. One of these is that the Lord came to this world to die in the sinner's stead, and that men are to be saved by believing in his death. It will be allowed that if the men of that age were expecting him and were acquainted with the object of his coming, their knowledge must have been derived from the writings of the prophets. Now for one I fail to find there any ground for the idea that Christ was to die as a sacrifice for his people. (3.)

Having made an assertion opposed to the common belief, I will now give my own view and the proofs to sustain it. In Deut. 18: 18 the Lord said to Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I command him."

Now in the Gospels we find that the Lord was received as one expected in this character of a Prophet or a Teacher. When the Jews sent priests and Levites to John the Baptist, they asked him: "Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No." John 1: 21. "Philip findeth Nathaniel and saith unto him: We have found him of whom Moses in the law, and the Prophets, did write, Jesus of Nazareth, the son of Joseph." John 1: 45. "Then those men when they had seen these miracles that Jesus did, said: This is of a truth that Prophet that should come into the world." John 6: 14. "Many of the people therefore, when they heard this saying, said: Of a truth, this is the Prophet." John 7: 40. "And the multitude said: This is Jesus, the Prophet of Nazareth of Galilee." Matt. 21: 11. "And there came a great fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people." Luke 7: 16. "Nicodemus said: Rabbi, we know thou art a Teacher come from God; for no man can do these miracles that thou doest, except God be with him." John 3: 2. At the time our Lord washed his disciples' feet, he said: "Ye call me Master and Lord; and ye say well; for so I am." John 13: 13. Now in all the passages where he was called "Master" the Greek word means Teacher. These texts show conclusively that people acknowledged him as a Prophet or Teacher. (4.)

"I have many things to say and to judge of you; but he that sent me is true; and I speak those things which I have heard of him." John 8: 26. "He said unto them: When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." John 8: 28. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak." John 12: 49, 50. In his last prayer with his disciples before the crucifixion we find these words: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. . . . . For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I have come out from thee, and they have believed that thou didst send me." John 17: 4, 8. Here you see proof that he acted out the character of which Moses wrote in the verse with which I began. (5.)

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So, by this revelation we are blessed with a knowledge of what we could not otherwise have known, for "it is nowhere else written in the Bible" that a thousand years shall intervene from the coming of Christ and the resurrection of his chosen ones," to "the end." It is true that Paul says, "Christ must reign," before the end is reached, but he does not give the measured length of time in which he reigns, but says it is long enough to "put down all rule, and all authority and power." John gives precisely the same order of events, with the additional testimony that this "subjugating reign" is of one thousand years duration, and then, "after that," in "the end," the "little season," the final adjudication is reached. After the "living" nations are through with, and "he that had the power of death" is disposed of, then "the *dead* are judged, . . . and cast into the lake of fire," precisely in Paul's "order." The "last enemy" is reached, "death and hell" (the grave) are "destroyed," and the work of Christ is consummated. Then we reach "the new heaven and the new earth," and not till then. Then comes the "superabundant and eternal weight of glory." Then comes the "age of ages"—the eternal age. Then comes the "KING OF SALEM," and not till then. Then is heard the voice of him that sat upon the THRONE, saying, "IT IS DONE." "I am Alpha and Omega, the beginning and the end," (21: 6,) "the first and last," (22: 13,) "the Almighty." (1: 8.) When that announcement is made, wicked men and devils will have ceased to be. Evil will then have been expurgated from the universe, and God will be "all and in all." Then Christ, as the "Son of Man" will have "delivered up the kingdom to God:" and as the "Everlasting Father," (Father of the everlasting age—Douay translation of Isa. 9: 6,) will reign eternally!

One fact, if kept in view, might go very far towards reconciling apparent differences and harmonizing discordant views. Paul and John are speaking of the "judgment age," and *not* of the eternal age. The gospel age has already comprehended eighteen hundred years. What then is there so very strange and startling in John's statement, that the judgment-age shall embrace one thousand years! That "one text," in Rev. 20: 4, if written by John in obedience to a command of Jesus Christ, is just as good, to me, as if written in the Bible a thousand times. As for "age to come," and its multifarious equivocals, I care not to give it prominence, or to devote the few remaining sands of a brief and fleeting life thereunto. If there is to be one, God will bring, provide for, and oversee it, "in due time." But it will do *me*, and *you*, and every gospel *hearer*, no doubt. Our first, last, and grand business is now to believe, repent, accept, and obey Christ; then next, to persuade *one more* to "come" and "do likewise," and after that, always, ONE MORE!

Edinboro, Pa.

THERE are three kinds of men in the world: The wills, the won'ts, and the can'ts. The first effect everything, the next oppose everything, and the last fail in everything. "I will" builds our railroads and steamboats; "I won't" don't believe in experiments; "I can't" grows weeds for wheat, and commonly ends his days in the Court of Bankruptcy.

Doctrinal.

"PROVE ALL THINGS."

WAS CHRIST'S DEATH NECESSARY?

BY E. W.

Having seen your paper advertised as one "devoted to a critical exposition of Bible truth, and an earnest advocacy of Bible salvation," I wish to present a line of thought which is at variance with the opinions that have come to us in the teachings of the authorities of the church. Not having seen a copy of your paper, there is a doubt in my mind whether you will admit anything which has the appearance of heresy. (1.)

If you hesitate, let me ask you to decide which you will prefer to oppose, heresy from the Bible, or heresy from the creeds. I hope you are not bound by any power but the Word of the Captain of our salvation. If you carry sealed orders that make you fearful lest you offend some ecclesiastical authority, I shall not be surprised to know that these lines are rejected. (2.)

My opinion is, that the church is burdened and hindered in its onward march by some of its dogmas. One of these is that the Lord came to this world to die in the sinner's stead, and that men are to be saved by believing in his death. It will be allowed that if the men of that age were expecting him and were acquainted with the object of his coming, their knowledge must have been derived from the writings of the prophets. Now for one I fail to find there any ground for the idea that Christ was to die as a sacrifice for his people. (3.)

Having made an assertion opposed to the common belief, I will now give my own view and the proofs to sustain it. In Deut. 18: 18 the Lord said to Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I command him."

Now in the Gospels we find that the Lord was received as one expected in this character of a Prophet or a Teacher. When the Jews sent priests and Levites to John the Baptist, they asked him: "Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No." John 1: 21. "Philip findeth Nathaniel and saith unto him: We have found him of whom Moses in the law, and the Prophets, did write, Jesus of Nazareth, the son of Joseph." John 1: 45. "Then those men when they had seen these miracles that Jesus did, said: This is of a truth that Prophet that should come into the world." John 6: 14. "Many of the people therefore, when they heard this saying, said: Of a truth, this is the Prophet." John 7: 40. "And the multitude said: This is Jesus, the Prophet of Nazareth of Galilee." Matt. 21: 11. "And there came a great fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people." Luke 7: 16. "Nicodemus said: Rabbi, we know thou art a Teacher come from God; for no man can do these miracles that thou doest, except God be with him." John 3: 2. At the time our Lord washed his disciples' feet, he said: "Ye call me Master and Lord; and ye say well; for so I am." John 13: 13. Now in all the passages where he was called "Master" the Greek word means Teacher. These texts show conclusively that people acknowledged him as a Prophet or Teacher. (4.)

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One fact, if kept in view, might go very far towards reconciling apparent differences and harmonizing discordant views. Paul and John are speaking of the "judgment age," and *not* of the eternal age. The gospel age has already comprehended eighteen hundred years. What then is there so very strange and startling in John's statement, that the judgment-age shall embrace one thousand years! That "one text," in Rev. 20: 4, if written by John in obedience to a command of Jesus Christ, is just as good, to me, as if written in the Bible a thousand times. As for "age to come," and its multifarious equivocals, I care not to give it prominence, or to devote the few remaining sands of a brief and fleeting life thereunto. If there is to be one, God will bring, provide for, and oversee it, "in due time." But it will do *me*, and *you*, and every gospel *hearer*, NO GOOD. Our first, last, and grand business is NOW to believe, repent, accept, and obey Christ; then next, to persuade *one more* to "come" and "do likewise," and after that, always, ONE MORE!

Edinboro, Pa.

THERE are three kinds of men in the world: The wills, the won'ts, and the can'ts. The first effect everything, the next oppose everything, and the last fail in everything. "I will" builds our railroads and steamboats; "I won't" don't believe in experiments; "I can't" grows weeds for wheat, and commonly ends his days in the Court of Bankruptcy.

SATAN.

HIS ORIGIN AND LIMITATION.

BY D. M. C.

"Where did the devil come from?" Spiritualists, in particular, are just now making a great noise over this question. They say, "If there is a devil, God must have created him; but this is contrary to the goodness of God; therefore there is no devil." This objection falls to the ground when the facts in the case are known. Satan, like all the creatures of God, was created perfect. The Lord did not give him an evil nature any more than he did the other angels. It seems evident that every intelligent creature of God, from the angels down to man, is placed on probation. With the consequences of disobedience set before them, they are invested with the power to do good or evil, and thus develop their character. This is right, just, and reasonable. Otherwise, as all would see at once, they would be nothing but mere machines. We could not conceive of an active, intelligent creature who could not do wrong if he chose to do so. The same principle which was carried out in the creation of man, was also in the creation of Satan. Man was made "very good," yea, "upright." He was endowed with the power to obey or disobey. Was there anything here wrong or unjust on the part of God? No. Then all we have to do is to apply the same principle to Satan, and we can readily, reasonably, and scripturally, account for the existence of the devil.

Satan is tempted to be jealous of Jesus. He cherishes these feelings in his heart till at length he insinuates them to others. They sympathize with him, and thus strengthen his jealousy. He flatters himself that his beauty, his wisdom, his high position, and his great authority, will command attention and respect, and secure him from punishment, if he refuses obedience to Jesus as his superior. He concludes to make the trial; and if he succeeds, well; if not, he will submit. Probably he did not at first intend rebellion against God. But as is always the case, one wrong step leads to another, till at length he finds himself compelled to yield and be degraded, or sustain himself by force. Pride prompts him to persist; so he comes out in bold, hostile rebellion against Jesus and the Father. Now he has gone too far to retract, and pride pushes him on to ruin.

This we may suppose to have been the way that Satan fell. There is this difference between the fall of man and the fall of Satan: Man was deceived and beguiled into sin by a tempter; but no one deceived Satan. He knew full well that he was doing wrong. There was no excuse for him. So we find that man has a chance of repentance granted him, while Satan has none. He willfully sinned against God and the greatest light; and now, even though he repents, God cannot spare him without encouraging disobedience and rebellion in the rest of his subjects. Satan's exalted position will not save him. He has sinned, and he must be punished. The Lord has no pets. Whoever sins must suffer for it. Peter uses this as an illustration to show that if a person sin, no position, however exalted, will secure him from God's wrath. He says, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," &c. II Peter 2: 4. Satan sinned; so he with all his followers must be cast out of heaven. When Satan and his angels were cast out of heaven, where did they go? "They were cast into hell, of course," says one. When stated in full, this is popularly understood to mean as follows: When they were expelled from heaven, the gates of hell were thrown open, and they were cast in there. This hell is a vast, bottomless pit of burning, scorching fire. This is inclosed in a mighty shell, somewhat as an egg is in its shell. These beings who, a short time since, were bright angels in heaven, and "perfect in beauty," are now turned into all sorts of deformed, hideous shapes, and hobgoblins. Thenceforth this hell is their home. From these infernal regions they come out all black, grim, and horrid, with cloven feet, monkeys' tails, dragons' scales, and cattle's horns, to tempt the children of men!!! When wicked men die, these horrid monsters stand by with a fiendish grin, ready to take the damned soul and cast it into hell. There a legion of grim devils and shouting demons meet it with yells of hellish triumph. They immediately attack it with fire-brands, and thus torment it to all eternity!

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The fact is, there is no truth in this absurd theory. Its very form and features betray its heathen birth and papal nursing. All these hideous tales about the devil you will find in heathen mythology from whence they have been adopted by Christians. I believe they were first started by the devil himself, in order to conceal his real character, and thus better enable him to deceive men.

Satan, at his fall, retained his beauty, wisdom, and strength; and now applies all these to work wickedness and deceive the children of men. Paul says, "Satan himself is transformed into an angel of light." II Cor. 11: 14. The devil is not a fool. He is wise, far-seeing, and cunning. He knows the power of beauty, wit, mirth, and pleasure, to allure men into sin. It is with these that he generally comes to us.

But now to the question: To what place were Satan and his angels cast? Says the Lord, "I will cast thee [Satan] as profane out of the mountain of God." Ezek. 28: 16. Says Jesus, "I beheld Satan as lightning fall from heaven." Luke 10: 18. Now we will let Peter tell us where he went: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto Judgment." II Pet. 2: 4. The word here rendered, "cast down to hell," is *tartaroo*, a verb from which we have tartarus, which Parkhurst, in his Greek Lexicon, defines thus: "Tartarus in its proper, physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe." Again: "Now, it appears from a passage in Lucian, that by *tartarus* was meant, in a physical sense, the bounds, or verge, of this material universe." From this we see that these angels were cast into the regions of space which surround the material universe. They were ejected from heaven, and prohibited from dwelling in any part of the created universe.

Thus they were cast out into the dark regions of space which surround the created worlds. Says Dr. Clarke, "Darkness bounds them on all sides." Says Peter, God "cast them down to *tartarus*, and delivered them into chains of darkness." Jude confirms this testimony: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the Judgment of the great day." Says Paul, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2: 2.

But why did not God immediately destroy him—put him out of existence? Many reason that God is all-powerful, and that he might thus have prevented all the wickedness of this world, and the misery consequent upon it. With the same force we might ask why God did not immediately destroy Adam. Yet he did not. These persons seem to forget that God has other intelligent creatures besides mankind, and that they are influenced by reason and circumstances the same as men are. Perhaps the reason why Satan was not immediately destroyed was this: Up to his fall, he had been a pure and exalted being. If God had destroyed him for his first offense, the other angels might have looked upon God as being severe and unmerciful. They might have thought that this holy angel had committed but a slight offense of which he would soon repent.

But now Satan has had a fair opportunity to fully develop his character and illustrate the awful consequences of sin and rebellion against God. All can now see that God will be just in putting him out of existence, and that even mercy demands that this should be done. This will now forever remain an example of God's mercy and justice, and of the awful consequences of sin. We, in our limited sphere, can see but a small part of God's designs; hence we are sometimes inclined to question the wisdom of his works; whereas, if we could see the whole, and know the end from the beginning, as God does, it would materially alter our views. If, at the beginning of the Southern Rebellion, Abraham Lincoln had raised a great army, contracted a large debt, crushed the rebels, and abolished slavery, a majority of the North would have exclaimed against him as a tyrant. But after he had suffered the rebellion to fully develop its hideous character, the North was ready to hold up his hands to do all this and more too, and then applaud him as a great and good man. This happily illustrates the dealings of God with Satan.

Then, instead of being cast directly into hell fire, the fallen angels are "reserved unto Judgment," at which time they will be cast into the fire prepared for them. Matt. 25: 41; Rev. 20: 10. The devils are not now in torment, "And, behold, they [the devils] cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Matt. 8: 29. When Jesus was here, the time to punish the fallen angels had not yet come. This harmonizes with the fact that devils are now among men whenever and wherever they choose to be, but tremble in view of their Judgment which is coming. James 2: 19.—*Signs of the Times.*

LUTHER ON THE STATE OF THE DEAD.

BY L. REIMER.

On Eccl. 3: 19—"That which befalleth the sons of men, befalleth beasts," etc.—Dr. Luther remarks thus:

"This passage cannot mean, what some Epicurians and wicked people say it means, namely, that the soul is mortal; for Solomon speaks of the things under the sun, i. e. of corruptible and temporal things. That the soul is immortal, and that we shall be raised from the dead with soul and body, [then soul and body are both mortal. L. R.] and all believers live eternally, is already a portion of the kingdom of heaven, of God's eternal life and kingdom, and is outside and above this world, and belongs to the future everlasting life, above the sun. No man upon earth can understand with his human reason nor believe in an everlasting life hereafter and that the soul is never to die. For if mere reason, human wisdom, and his five senses are to judge, to see and to feel, we do not come to any other conclusion, but that man dies, wastes away and returns to dust just like the beast; they both have also one breath, and herein there is no difference between them. The old philosophers have disputed about these great questions, but as they could not get any higher than their reason went, they were led into vain dreams and fables. Aristotle disputed about the soul, but he purposely left behind, whether men are immortal. Plato, the great philosopher, tells other people's opinions, but as for himself he draws no conclusion. In short, we cannot comprehend this matter with our human reason, but the Holy Ghost alone teaches and makes sure our hearts, that we do not doubt in the matter. Wicked Epicurians and mean scoffers therefore we must let alone. God will find them. That we are to expect eternal life and to be immortal, is a matter that belongs above the sun. Here under the sun, in this world, no man can understand nor comprehend it with mere human reason," etc.

In commenting on Eccl. 9: 5—"The dead know not anything"—Luther uses the following language:

"St. Hieronimy quite ignorantly applies this passage to the dead in purgatory; for Solomon here indicates that the dead are sleeping; and I believe that this is one of the clearest passages against those who talk much about what the dead and deceased are doing, and teach others to call upon the saints, and about purgatory; whereas God has not revealed anything more about what the dead and deceased are doing, than we find in his word."

Upon the 10th verse of this chapter, which declares that "there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest," he thus remarks:

"This passage also indicates, in regard to the dead, that they sleep. The Holy Spirit has not revealed, in the Scriptures, what the deceased are now doing, but teaches clearly that we shall be raised from the dead. The deceased count neither days nor years. *Hell*, Scripture calls that secret and hidden place, which is outside of this natural life, years, days, hours, time, whither the soul goes, which we cannot comprehend with our reason. But where and what that is, is not revealed, and nobody therefore can know anything about it; for the Scriptures say nothing about it until God raises the dead and brings everything to light. As Moses says (Gen. 42: 38) about Jacob: "Then shall ye bring down my gray hair to hell," (or the grave,) he does not mean here the place of the damned. The beloved Patriarchs have not gone to hell, to be tormented there. The dead are now outside of all time, hour, year, and place; for that which is outside of this temporal life, is outside of all time and place, as we shall be eternally after the resurrection."

Of "Adam," Luther says: "Adam will be surprised, when he is raised from the dead, to behold such a great multitude of people, of which he had not the slightest knowledge, and he will think that he has been in the grave but one hour."

From the foregoing and many other remarks of Luther, I am forced to conclude, *that he was not settled on the immortality question*, but was rather in the dark. At one time he speaks of the entire man as being asleep, unconscious until the resurrection; while on other occasions he speaks of the soul as being alive somewhere, but he cannot tell where! Some years ago, when in a dispute with a German Lutheran Professor of Theology, concerning the unconscious state of the dead, I brought up Dr. Luther as authority. His short and abrupt answer was: "Luther is no authority for me. Luther has contradicted himself a hundred times in this matter."

"EVERLASTING CONTEMPT."

BY J. S. HILL.

The twelfth chapter of Daniel, verse 2, reads thus: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." By the phrase, "everlasting contempt," has been taken for granted the eternal conscious misery of the wicked; but that such is not the fact is clearly shown, both from the context, and the signification of the original word translated contempt. The state of the wicked is here put in contrast with *everlasting life*. Do the wicked go into everlasting life? Assuredly not. How then can they exist in eternal conscious misery? Without eternal life, eternal misery is impossible.

But I am met with the statement that eternal life means eternal happiness, and naturally would have eternal misery for its opposite. Is this the fact in regard to the English word *life*? It signifies animated existence; vitality; also, the time during which this state continues. This is its primary meaning. It is the opposite of *death*. When we would express happiness, we use a different word; because life may be either happy or miserable. The assumption that it signifies happiness, is not founded on fact. Various writers, reputed orthodox, have admitted that its primary meaning is life, in the absolute sense.

The Hebrew word translated *life* is *ghahz*. It is never translated *happiness* in one instance in the Old Testament. It means (see Gesenius' Heb. Lex.), as an adjective: 1. alive, living; 2. lively, vigorous; 3. live, fresh, raw; 4. living, fresh. As a substantive, *life*. Gesenius also says it signifies, in some instances, prosperity, happiness, well-being. Any one can see that this is not its primary literal meaning. The Hebrew word *ghahz* is applied to the creatures the Lord made in the beginning. Such were said to be living (*ghahz*) creatures, or living souls, whether men or beasts. The word translated "contempt" in Dan. 12: 2, signifies (see Ges.) properly, *abhorrence*. It comes from the verb *dahrah*, to thrust away, to repulse. A word of the same meaning, nearly, is found in Isa. 66: 24, and is there rendered *abhorring*. The passage reads: "And they shall go forth and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched. And they shall be an abhorring unto all flesh."

Let us go out, in our imagination, and view the scene. Here are dead carcases, worms working in the loathsome masses of corruption, and fire consuming. The fire not being quenched, and the worm not dying, makes the destruction complete. "But," says one, "as the abhorrence is everlasting, therefore they must continue to exist." Exist as what? As *dead* bodies if at all. The word eternal or everlasting is employed in a number of instances in the Bible to express the eternity of effect; as Jude 7; Heb. 6: 2; 5: 9, &c. So we think it is here. No less a linguist than Dr. Adam Clarke says this is one of the uses of the Greek word *aionios*, rendered everlasting or eternal. According to C. F. Hudson, the passage is rendered from the Syriac: *Some to death, and the eternal contempt of their companions.*—*Bible Echo.*

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On Eccl. 3: 19—"That which befalleth the sons of men, befalleth beasts," etc.—Dr. Luther remarks thus:

"This passage cannot mean, what some Epicurians and wicked people say it means, namely, that the soul is mortal; for Solomon speaks of the things under the sun, i. e. of corruptible and temporal things. That the soul is immortal, and that we shall be raised from the dead with soul and body, [then soul and body are both mortal. L. R.] and all believers live eternally, is already a portion of the kingdom of heaven, of God's eternal life and kingdom, and is outside and above this world, and belongs to the future everlasting life, above the sun. No man upon earth can understand with his human reason nor believe in an everlasting life hereafter and that the soul is never to die. For if mere reason, human wisdom, and his five senses are to judge, to see and to feel, we do not come to any other conclusion, but that man dies, wastes away and returns to dust just like the beast; they both have also one breath, and herein there is no difference between them. The old philosophers have disputed about these great questions, but as they could not get any higher than their reason went, they were led into vain dreams and fables. Aristotle disputed about the soul, but he purposely left behind, whether men are immortal. Plato, the great philosopher, tells other people's opinions, but as for himself he draws no conclusion. In short, we cannot comprehend this matter with our human reason, but the Holy Ghost alone teaches and makes sure our hearts, that we do not doubt in the matter. Wicked Epicurians and mean scoffers therefore we must let alone. God will find them. That we are to expect eternal life and to be immortal, is a matter that belongs above the sun. Here under the sun, in this world, no man can understand nor comprehend it with mere human reason," etc.

In commenting on Eccl. 9: 5—"The dead know not anything"—Luther uses the following language:

"St. Hieronimy quite ignorantly applies this passage to the dead in purgatory; for Solomon here indicates that the dead are sleeping; and I believe that this is one of the clearest passages against those who talk much about what the dead and deceased are doing, and teach others to call upon the saints, and about purgatory; whereas God has not revealed anything more about what the dead and deceased are doing, than we find in his word."

Upon the 10th verse of this chapter, which declares that "there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest," he thus remarks:

"This passage also indicates, in regard to the dead, that they sleep. The Holy Spirit has not revealed, in the Scriptures, what the deceased are now doing, but teaches clearly that we shall be raised from the dead. The deceased count neither days nor years. *Hell*, Scripture calls that secret and hidden place, which is outside of this natural life, years, days, hours, time, whither the soul goes, which we cannot comprehend with our reason. But where and what that is, is not revealed, and nobody therefore can know anything about it; for the Scriptures say nothing about it until God raises the dead and brings everything to light. As Moses says (Gen. 42: 38) about Jacob: "Then shall ye bring down my gray hair to hell," (or the grave,) he does not mean here the place of the damned. The beloved Patriarchs have not gone to hell, to be tormented there. The dead are now outside of all time, hour, year, and place; for that which is outside of this temporal life, is outside of all time and place, as we shall be eternally after the resurrection."

Of "Adam," Luther says: "Adam will be surprised, when he is raised from the dead, to behold such a great multitude of people, of which he had not the slightest knowledge, and he will think that he has been in the grave but one hour."

From the foregoing and many other remarks of Luther, I am forced to conclude, *that he was not settled on the immortality question*, but was rather in the dark. At one time he speaks of the entire man as being asleep, unconscious until the resurrection; while on other occasions he speaks of the soul as being alive somewhere, but he cannot tell where! Some years ago, when in a dispute with a German Lutheran Professor of Theology, concerning the unconscious state of the dead, I brought up Dr. Luther as authority. His short and abrupt answer was: "Luther is no authority for me. Luther has contradicted himself a hundred times in this matter."

"EVERLASTING CONTEMPT."

BY J. S. HILL.

The twelfth chapter of Daniel, verse 2, reads thus: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." By the phrase, "everlasting contempt," has been taken for granted the eternal conscious misery of the wicked; but that such is not the fact is clearly shown, both from the context, and the signification of the original word translated contempt. The state of the wicked is here put in contrast with *everlasting life*. Do the wicked go into everlasting life? Assuredly not. How then can they exist in eternal conscious misery? Without eternal life, eternal misery is impossible.

But I am met with the statement that eternal life means eternal happiness, and naturally would have eternal misery for its opposite. Is this the fact in regard to the English word *life*? It signifies animated existence; vitality; also, the time during which this state continues. This is its primary meaning. It is the opposite of *death*. When we would express happiness, we use a different word; because life may be either happy or miserable. The assumption that it signifies happiness, is not founded on fact. Various writers, reputed orthodox, have admitted that its primary meaning is life, in the absolute sense.

The Hebrew word translated *life* is *ghahz*. It is never translated *happiness* in one instance in the Old Testament. It means (see Gesenius' Heb. Lex.), as an adjective: 1. alive, living; 2. lively, vigorous; 3. live, fresh, raw; 4. living, fresh. As a substantive, *life*. Gesenius also says it signifies, in some instances, prosperity, happiness, well-being. Any one can see that this is not its primary literal meaning. The Hebrew word *ghahz* is applied to the creatures the Lord made in the beginning. Such were said to be living (*ghahz*) creatures, or living souls, whether men or beasts. The word translated "contempt" in Dan. 12: 2, signifies (see Ges.) properly, *abhorrence*. It comes from the verb *dahrah*, to thrust away, to repulse. A word of the same meaning, nearly, is found in Isa. 66: 24, and is there rendered *abhorring*. The passage reads: "And they shall go forth and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched. And they shall be an abhorring unto all flesh."

Let us go out, in our imagination, and view the scene. Here are dead carcases, worms working in the loathsome masses of corruption, and fire consuming. The fire not being quenched, and the worm not dying, makes the destruction complete. "But," says one, "as the abhorrence is everlasting, therefore they must continue to exist." Exist as what? As *dead* bodies if at all. The word eternal or everlasting is employed in a number of instances in the Bible to express the eternity of effect; as Jude 7; Heb. 6: 2; 5: 9, &c. So we think it is here. No less a linguist than Dr. Adam Clarke says this is one of the uses of the Greek word *aionios*, rendered everlasting or eternal. According to C. F. Hudson, the passage is rendered from the Syriac: *Some to death, and the eternal contempt of their companions.*—*Bible Echo.*

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A. A. PHELPS, A. M., Editor.

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VICARIOUS ATONEMENT.

We have fallen upon "perilous times," in more senses than one. It is not alone the crowning corruption of this headlong age that startles us. We are equally alarmed at the growing looseness of current theology. The Bible is falling into disrepute. Its plain statements are rejected, and its stubborn facts are frittered away by a fanciful system of interpretation. A spiritualistic philosophy has been adopted by the majority of religionists, and this lays the foundation for "all kinds of turning and twisting" to make the Bible hold together at all. The old landmarks are removed, and theological "improvements" are eagerly sought. There is a growing disposition to glorify human nature and to ignore the appalling depravity of the race. Many are the admirers of Christ, but too often it is a Christ of their own imagination. The Jesus of Nazareth, of Gethsemane, of Calvary, is by no means popular with the masses of the nineteenth century. The doctrine of the "Cross" is still "foolishness" to those who have so much self-sufficiency as not to feel their need of a Savior. It is quite fashionable to talk about Christ as a model man—the best specimen of his kind—whose teachings were ahead of his times, and whose example we may safely follow. But many who use such honeyed words of approval, when speaking of Christ as a Teacher, utterly repudiate the doctrine of Christ's sacrificial death. The *life* of Christ is commended—the *death* of Christ is ignored. It is time to come back to first principles, and see whether Christ did really suffer and die for a guilty world or not; and if so, whether his death was of any avail.

"Atonement" means two things—*expiation* and *reconciliation*. The word "vicarious" means simply *in the place of, acting as a substitute for another*. We are committed to the doctrine that Christ gave his life to purchase ours; that he, an innocent party, suffered death for a guilty party; that such a substitutional sacrifice was necessary to satisfy the claims of violated justice, vindicate God's righteous character, and make salvation possible to a death-doomed race; that the salvation thus purchased is graciously offered to all, but unconditionally forced upon none; that those who accept the benefits of the atoning blood will wholly escape "the second death," while those who are too proud to be saved by a Crucified Christ—thankfully accepting his death as a substitute for the penal death which they deserve—will have to bare their own bosom to the storm which they refused to have averted by the gushing blood and tender pleading of the suffering Son of God! We will now give some scripture proof for the general position here assumed.

"Surely he hath born our griefs and carried our sorrows..... He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed..... The Lord hath laid on him the iniquity of us all." Isa. 53: 4-6. If this chapter does not teach the doctrine of "vicarious atonement," we know not how language could be framed to express that idea. The passages just quoted are confirmed and illustrated by a declaration of Paul: "For he [God] hath made him [Christ] to be sin for us, who knew no sin; [what for?] that we might be made the righteousness of God in him." II Cor. 5: 21.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15. The phrase, "lifted up," is explained in John 12: 33 to be death by crucifixion. The lifting up of Christ, and the drawing of all men unto him, stand related to each other as cause and consequence. The unconditional result of Christ's death and resurrection is, the drawing of all men out of the Adamic death: the conditional result is, the eternal salvation of those that believe. Calvary had much to do in solving the problem of man's redemption.

"When we were yet without strength, in due time Christ died for the ungodly..... While we were yet sinners, Christ died for us..... Being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5: 6-10. So important is the death of Christ in the grand scheme of redemption, that the sinner's reconciliation, justification, and salvation from future wrath, are directly ascribed to it.

"To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. 14: 9. It is here assumed that the death, resurrection, and reliving of Christ, were essential factors in his lordship over the race. Death's dark prison-house was to be entered and robbed of its spoils. Jesus explored its dismal depths and brought out with him "the key of death and hell." In due time every sepulchral door will be opened and the slumbering myriads will leap into conscious existence. If this mighty work could have been accomplished just as well without giving his life a ransom for the world, why did he die at all? To have died without any reason or necessity for it, would have been the utmost folly. To have died because he could not help it, would have demonstrated his imbecility and unfitness to be recognized as a divine Leader.

"Christ died for our sins, according to the Scriptures." I Cor. 15: 3. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." I Pet. 2: 24. That was not the death of a hero, or the death of a martyr—it was the death of our worthy Substitute, of our sinless and sympathizing Savior. He died, not as an example, but as a sacrifice. He was "delivered for our offenses, and was raised again for our justification." Rom. 4: 25. His resurrection is the foundation of all our hopes of life; but there could be no resurrection without a previous death. What infinite folly for Christ to die "for us," "for our sins," "for the ungodly," and "for every man," if his death does not affect our moral relations!

"Forasmuch then as the children are made partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2: 14. A grand result is here coupled with the incarnation and death of the Son of God. While the tempted and struggling descendants of Adam, who believe in Jesus, are to be delivered from the bondage of mortality and sin, the arch-enemy of God, who has so long been bruising the heel of humanity, shall be effectually crushed by the power of the coming Conqueror.

"If we walk in the light as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I John 1: 7. Infidels may pour contempt upon a crucified Redeemer and scorn the proffers of his grace, but thousands have proved the efficacy of Christ's atoning blood to bleach out all their sinful stains. Of the white-robed company which John saw in prophetic vision, it is said: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7: 14. This is the old Bible route to the kingdom. We are afraid of the modern "omnibus" lines, that profess to run passengers into glory independent of the death, resurrection, intercession, or personal coming of the Lord Jesus Christ.

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"Christ died for our sins, according to the Scriptures." I Cor. 15: 3. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." I Pet. 2: 24. That was not the death of a hero, or the death of a martyr—it was the death of our worthy Substitute, of our sinless and sympathizing Savior. He died, not as an example, but as a sacrifice. He was "delivered for our offenses, and was raised again for our justification." Rom. 4: 25. His resurrection is the foundation of all our hopes of life; but there could be no resurrection without a previous death. What infinite folly for Christ to die "for us," "for our sins," "for the ungodly," and "for every man," if his death does not affect our moral relations!

"Forasmuch then as the children are made partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2: 14. A grand result is here coupled with the incarnation and death of the Son of God. While the tempted and struggling descendants of Adam, who believe in Jesus, are to be delivered from the bondage of mortality and sin, the arch-enemy of God, who has so long been bruising the heel of humanity, shall be effectually crushed by the power of the coming Conqueror.

"If we walk in the light as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I John 1: 7. Infidels may pour contempt upon a crucified Redeemer and scorn the proffers of his grace, but thousands have proved the efficacy of Christ's atoning blood to bleach out all their sinful stains. Of the white-robed company which John saw in prophetic vision, it is said: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7: 14. This is the old Bible route to the kingdom. We are afraid of the modern "omnibus" lines, that profess to run passengers into glory independent of the death, resurrection, intercession, or personal coming of the Lord Jesus Christ.

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VICARIOUS ATONEMENT.

We have fallen upon "perilous times," in more senses than one. It is not alone the crowning corruption of this headlong age that startles us. We are equally alarmed at the growing looseness of current theology. The Bible is falling into disrepute. Its plain statements are rejected, and its stubborn facts are frittered away by a fanciful system of interpretation. A spiritualistic philosophy has been adopted by the majority of religionists, and this lays the foundation for "all kinds of turning and twisting" to make the Bible hold together at all. The old landmarks are removed, and theological "improvements" are eagerly sought. There is a growing disposition to glorify human nature and to ignore the appalling depravity of the race. Many are the admirers of Christ, but too often it is a Christ of their own imagination. The Jesus of Nazareth, of Gethsemane, of Calvary, is by no means popular with the masses of the nineteenth century. The doctrine of the "Cross" is still "foolishness" to those who have so much self-sufficiency as not to feel their need of a Savior. It is quite fashionable to talk about Christ as a model man—the best specimen of his kind—whose teachings were ahead of his times, and whose example we may safely follow. But many who use such honeyed words of approval, when speaking of Christ as a Teacher, utterly repudiate the doctrine of Christ's sacrificial death. The *life* of Christ is commended—the *death* of Christ is ignored. It is time to come back to first principles, and see whether Christ did really suffer and die for a guilty world or not; and if so, whether his death was of any avail.

"Atonement" means two things—*expiation* and *reconciliation*. The word "vicarious" means simply *in the place of, acting as a substitute for another*. We are committed to the doctrine that Christ gave his life to purchase ours; that he, an innocent party, suffered death for a guilty party; that such a substitutional sacrifice was necessary to satisfy the claims of violated justice, vindicate God's righteous character, and make salvation possible to a death-doomed race; that the salvation thus purchased is graciously offered to all, but unconditionally forced upon none; that those who accept the benefits of the atoning blood will wholly escape "the second death," while those who are too proud to be saved by a Crucified Christ—thankfully accepting his death as a substitute for the penal death which they deserve—will have to bare their own bosom to the storm which they refused to have averted by the gushing blood and tender pleading of the suffering Son of God! We will now give some scripture proof for the general position here assumed.

"Surely he hath born our griefs and carried our sorrows..... He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed..... The Lord hath laid on him the iniquity of us all." Isa. 53: 4-6. If this chapter does not teach the doctrine of "vicarious atonement," we know not how language could be framed to express that idea. The passages just quoted are confirmed and illustrated by a declaration of Paul: "For he [God] hath made him [Christ] to be sin for us, who knew no sin; [what for?] that we might be made the righteousness of God in him." II Cor. 5: 21.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15. The phrase, "lifted up," is explained in John 12: 33 to be death by crucifixion. The lifting up of Christ, and the drawing of all men unto him, stand related to each other as cause and consequence. The unconditional result of Christ's death and resurrection is, the drawing of all men out of the Adamic death: the conditional result is, the eternal salvation of those that believe. Calvary had much to do in solving the problem of man's redemption.

"When we were yet without strength, in due time Christ died for the ungodly..... While we were yet sinners, Christ died for us..... Being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5: 6-10. So important is the death of Christ in the grand scheme of redemption, that the sinner's reconciliation, justification, and salvation from future wrath, are directly ascribed to it.

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A. A. PHELPS, A. M., Editor.

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VINELAND, N. J.

VICARIOUS ATONEMENT.

We have fallen upon "perilous times," in more senses than one. It is not alone the crowning corruption of this headlong age that startles us. We are equally alarmed at the growing looseness of current theology. The Bible is falling into disrepute. Its plain statements are rejected, and its stubborn facts are frittered away by a fanciful system of interpretation. A spiritualistic philosophy has been adopted by the majority of religionists, and this lays the foundation for "all kinds of turning and twisting" to make the Bible hold together at all. The old landmarks are removed, and theological "improvements" are eagerly sought. There is a growing disposition to glorify human nature and to ignore the appalling depravity of the race. Many are the admirers of Christ, but too often it is a Christ of their own imagination. The Jesus of Nazareth, of Gethsemane, of Calvary, is by no means popular with the masses of the nineteenth century. The doctrine of the "Cross" is still "foolishness" to those who have so much self-sufficiency as not to feel their need of a Savior. It is quite fashionable to talk about Christ as a model man—the best specimen of his kind—whose teachings were ahead of his times, and whose example we may safely follow. But many who use such honeyed words of approval, when speaking of Christ as a Teacher, utterly repudiate the doctrine of Christ's sacrificial death. The *life* of Christ is commended—the *death* of Christ is ignored. It is time to come back to first principles, and see whether Christ did really suffer and die for a guilty world or not; and if so, whether his death was of any avail.

"Atonement" means two things—*expiation* and *reconciliation*. The word "vicarious" means simply *in the place of, acting as a substitute for another*. We are committed to the doctrine that Christ gave his life to purchase ours; that he, an innocent party, suffered death for a guilty party; that such a substitutional sacrifice was necessary to satisfy the claims of violated justice, vindicate God's righteous character, and make salvation possible to a death-doomed race; that the salvation thus purchased is graciously offered to all, but unconditionally forced upon none; that those who accept the benefits of the atoning blood will wholly escape "the second death," while those who are too proud to be saved by a Crucified Christ—thankfully accepting his death as a substitute for the penal death which they deserve—will have to bare their own bosom to the storm which they refused to have averted by the gushing blood and tender pleading of the suffering Son of God! We will now give some scripture proof for the general position here assumed.

"Surely he hath born our griefs and carried our sorrows..... He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed..... The Lord hath laid on him the iniquity of us all." Isa. 53: 4-6. If this chapter does not teach the doctrine of "vicarious atonement," we know not how language could be framed to express that idea. The passages just quoted are confirmed and illustrated by a declaration of Paul: "For he [God] hath made him [Christ] to be sin for us, who knew no sin; [what for?] that we might be made the righteousness of God in him." II Cor. 5: 21.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15. The phrase, "lifted up," is explained in John 12: 33 to be death by crucifixion. The lifting up of Christ, and the drawing of all men unto him, stand related to each other as cause and consequence. The unconditional result of Christ's death and resurrection is, the drawing of all men out of the Adamic death: the conditional result is, the eternal salvation of those that believe. Calvary had much to do in solving the problem of man's redemption.

"When we were yet without strength, in due time Christ died for the ungodly..... While we were yet sinners, Christ died for us..... Being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5: 6-10. So important is the death of Christ in the grand scheme of redemption, that the sinner's reconciliation, justification, and salvation from future wrath, are directly ascribed to it.

"To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. 14: 9. It is here assumed that the death, resurrection, and reliving of Christ, were essential factors in his lordship over the race. Death's dark prison-house was to be entered and robbed of its spoils. Jesus explored its dismal depths and brought out with him "the key of death and hell." In due time every sepulchral door will be opened and the slumbering myriads will leap into conscious existence. If this mighty work could have been accomplished just as well without giving his life a ransom for the world, why did he die at all? To have died without any reason or necessity for it, would have been the utmost folly. To have died because he could not help it, would have demonstrated his imbecility and unfitness to be recognized as a divine Leader.

"Christ died for our sins, according to the Scriptures." I Cor. 15: 3. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." I Pet. 2: 24. That was not the death of a hero, or the death of a martyr—it was the death of our worthy Substitute, of our sinless and sympathizing Savior. He died, not as an example, but as a sacrifice. He was "delivered for our offenses, and was raised again for our justification." Rom. 4: 25. His resurrection is the foundation of all our hopes of life; but there could be no resurrection without a previous death. What infinite folly for Christ to die "for us," "for our sins," "for the ungodly," and "for every man," if his death does not affect our moral relations!

"Forasmuch then as the children are made partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2: 14. A grand result is here coupled with the incarnation and death of the Son of God. While the tempted and struggling descendants of Adam, who believe in Jesus, are to be delivered from the bondage of mortality and sin, the arch-enemy of God, who has so long been bruising the heel of humanity, shall be effectually crushed by the power of the coming Conqueror.

"If we walk in the light as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I John 1: 7. Infidels may pour contempt upon a crucified Redeemer and scorn the proffers of his grace, but thousands have proved the efficacy of Christ's atoning blood to bleach out all their sinful stains. Of the white-robed company which John saw in prophetic vision, it is said: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7: 14. This is the old Bible route to the kingdom. We are afraid of the modern "omnibus" lines, that profess to run passengers into glory independent of the death, resurrection, intercession, or personal coming of the Lord Jesus Christ.

TO ALL CONCERNED.

We consider those who take the BIBLE BANNER our special friends, whose words of counsel we highly appreciate. They constitute a large family circle, where a little familiar talk is quite allowable. We have a few facts which we now desire to spread out before all the BANNER FAMILY, that they may help us decide some questions of rather serious importance. Will you all listen, ponder, pray, and then act according to the best light you have on the subject?

Nearly a year ago we assumed the full responsibility of this paper, for which we obligated ourself to pay two thousand dollars. We believed it was right to take hold of the enterprise, and believe so still. The only mistake we discover in the transaction is, that we agreed to make the payments *faster* than we have found it practicable to do. The "hard times" have so "tied up" our temporal effects as to load us with extra debts and difficulties, besides causing us a loss of several hundred dollars which we very much needed to meet our obligations. This is one fact. Another is this: About a thousand of you are now owing us various sums, ranging from fifty cents to two dollars—being in arrears on the paper all the way from six months to two years. Probably a thousand more, whose time has just expired, have not as yet sent on their subscription money for another year.

Now put these facts together. Consider the heavy debts, with their accumulating interest; the financial loss occasioned by the stringency of the times; the actual expense of running the paper, amounting to considerably more than one hundred dollars for each number; besides the expense of supporting a family in poor health, and next to nothing received from the mission-field where we try to preach the gospel. This state of things compelled us recently to start out on a tour to borrow four hundred dollars, to meet an obligation that could not be postponed. After days and nights of weary travel, toil, anxiety, and tears, we succeeded in borrowing the money *for three months*. O that your promptitude may save us from a similar trial on the 15th of August!

We are not begging. We only ask our friends to do business in a business way—to pay us what is due—to carry out the golden rule. A dear friend of Jesus, residing in Northfield, Ct., not over-stocked with worldly goods, has just sent us a donation of five dollars, with an appeal which he says he wrote *from a sense of duty, to the readers of the* BANNER. Modesty prevents our giving it a full insertion. But as he felt divinely prompted to write it, perhaps it may be our duty to say that A. M. H. proposes to be one of twenty-five to raise $125. Then he suggests that twenty-five more should raise $75, after which two hundred more might esteem it a privilege to contribute one dollar each, which, in the aggregate, would make up $400 to relieve the burdened editor of the BIBLE BANNER. This is the pith of the brother's proposition. We do not urge it. We only ask that you will all pay what is due, and do what you can to give the paper a wider circulation. May God bless, guide, and save us all!

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"BLESSED ARE THE PURE IN HEART."

GOD'S ANVIL.

Pain's furnace-heat within me quivers,
God's breath upon the fire doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, "As God will!"
And in his hottest fire hold still.

He comes and lays my heart, all heated,
On the bare anvil, minded so
Into his own fair shape to beat it,
With his great hammer, blow on blow;
And yet I whisper, "As God will!"
And at his heaviest blows hold still.

He takes my softened heart, and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er, and beats it,
And lets it cool, and makes it glow;
And yet I whisper, "As God will!"
And in his mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done his work in me.
So I say trusting, "As God will!"
And, trusting to the end, hold still.

He kindles, for my profit purely,
Affliction's glowing, fiery brand;
And all his heaviest blows are surely
Inflicted by a master-hand;
So I say, praying, "As God will!"
And hope in him, and suffer still.

CONFORMED TO THE WORLD.

BY J. R. SMITH.

As the unregenerate man is carnally minded, it is natural for him to be conformed to this world. "The carnal mind is not subject to the law of God, neither indeed can be." Therefore, without the help of the Holy Spirit it is impossible for him to break away from its seductive and enslaving power. With that help, he can successfully "turn from darkness to light and from the power of Satan unto God." There is a mighty, transforming energy in the Holy Spirit. It makes men "new creatures in Christ Jesus." It transforms their natures and transfers their affections to "things above." Those who have been thus revolutionized "love not the world neither the things that are in the world." The world is wrong; therefore, "if any man love the world, the love of the Father is not in him."

Why should we cling to the short-lived treasures of earth? "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." How blessed to feel that we have "passed from death unto life" and are adopted into the royal family! Praise God for the abiding witness that we have been "sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." The love of God shed abroad in our hearts by the Holy Ghost turns our affections "from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus." This same transforming power leads people to "put off the old man and to put on the new man, which after God is created in righteousness and true holiness." The power of God elevates, regenerates, and makes a *complete change* in a man. He will love God's truth and obey his living word.

Can any one tell why we see so little of the pentecostal power in these days? Why are the social meetings generally so formal and lifeless? Surely it is not because the heavenly resources are exhausted. God is just as willing now as ever to "give the Holy Spirit to them that ask him." But we must not "ask amiss." Prevailing prayer must be preceded by a full renunciation of the world, and such a consecration to God as will lead to entire obedience. The Spirit of the Lord cannot dwell in us till the spirit of the world departs. On these conditions the rich and the poor alike may prove the power and willingness of God to fill them with his life-giving Spirit.

O how much the world needs a better class of Christians—Christians who dwell in God through faith in his written word—Christians who are not seeking for worldly riches and honors, but for the riches of grace and the honor of God—Christians who are not for sale—Christians who will not compromise with this ungodly world—Christians who are sound from center to circumferance—Christians who believe God means what he says and says what he means—Christians who are dead indeed to the world and sin, but alive unto God through our Lord Jesus Christ!

When our hearts are filled with God's Spirit, we have no desire to go to the world for enjoyment. When Christ "the hope of glory" is found within us, we lose all relish for the leeks and onions of Egypt. Jesus then becomes "the chiefest among ten thousand and the one altogether lovely." When Jesus Christ becomes our elder brother and daily companion, we have no more desire to become the sons of Pharaoh's daughter. Ours is a more ravishing prospect. A little in the distance we see a crown of more dazzling beauty than ever adorned the head of any Egyptian monarch. In view of this we can well afford to abandon "the pleasures of sin" and to "suffer affliction with the people of God."

The hosts of sin are pressing hard, and the confederate powers of the devil are all against us; but, glory to God! we have enlisted in this war for life, and are going through by the royal way of the cross. The "Captain of our salvation" has never lost a battle. He is "the Lion of the tribe of Judah"—"the Prince of the kings of the earth." Let the lightnings flash and the thunders rattle; let the storms beat and the hurricanes roar; our Father is at the helm. The one thing needful is the sword of the Spirit wielded by a living hand—the living word of God in a living heart—the abiding approval of a living Christ. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

New Bedford, Mass.

CALM IN DESPAIR—A FACT.

BY E. P. WOODWARD.

Many years ago, when that portion of the country was quite new, there lived on the banks of Niagara, between Buffalo and the Falls, a man named Cross. He kept a small grocery store; and, having from time to time missed articles from his shelves, he determined to watch, and give the offender summary punishment.

Accordingly, secreting himself after nightfall, he awaited the result. Just before daybreak the window was silently opened, and with cat-like tread there entered an Indian who lived on the opposite shore. He made his way to the place where the eatables were kept, and soon ate his fill of the cakes and pies he found there.

Mr. C. allowed him to go as he came, but followed him closely, and, just before reaching the river, sprung upon him and gave him a terrible beating. Finding himself overmatched, the Indian made no resistance; and when released, was soon on his way to the other shore.

The excitement of discovery, and the sudden punishment which followed, seemed to have confused him; and after paddling wildly and recklessly for a little while, he seemed suddenly to awake to the terrible consciousness that he was drifting. The boat was now headed up stream, and with tense muscles and strained nerves, he made brave fight with that dread power which was slowly but surely dragging him down to death.

But he had waited too long: beneath that placid surface, the giant strength of that broad river was tugging at his life. Before long he seemed to be satisfied of his coming fate; and dropping the oars, he seized a flask of liquor lying in the boat, and drained it dry. Then as he neared the brink, he stood up, turned around, and with form erect and eyes fixed on the rapids below, his boat shot swiftly down the current. There, in the gray morning light, the clouds slowing floating above, the soft outlines of the distant hill on the sky, the firm, solid shore on either side, so near, yet so hopelessly distant, so beautiful, yet forever beyond his reach—his own humble home visible on the distant horizon, and on the shore, the form of him whose swift vengeance had brought this deadly peril—this son of the forest passed down the stream, over the dizzy precipice, and disappeared forever.

Some men would have gone mad with horror, scarcely realizing their great peril as they passed over the abyss. Some would have been utterly crushed at the thought of the doom awaiting them, meeting their fate in speechless terror. Some would have struggled to the last, in a vain resistance to the forces in whose grasp they were so utterly helpless. But he, as few outside of his race would have done, stood beneath that awful shadow of death, his whole being chilled into the stony calmness of despair.

The world is drifting. Down the stream of time, with steady, ceaseless motion, the frail barks of human life are ever gliding. Fair and glorious are the skies above, and bright flowers are scattered on the woody banks. The clouds that flit across the sun give to the gay voyagers no warning of approaching darkness and gathering tempests. The silvery ripples dash against the boat-sides, and the floating zephyrs waft to listening ears the words of song and shouts of joy.

O, the brightness of this world to those just starting on life's voyage! How real everything appears, as the soul in its first, intense self-consciousness gazes on the seemingly changeless scene! And the mind utterly fails to comprehend that the things which now seem to form a part of existence itself, will one day disappear and be forgotten.

But onward and downward we glide. The years roll away, the scenes around us change, and over the hearts of the voyagers there is stealing an ominous dread of coming ill, a mortal terror of threatening danger. They who can rise above the noise and tumult of the motley throng, hear in the far distance the sullen roar of an angry flood, and see the dark thunder clouds that overhang the Gates of Peril.

But all this is far away; and though we all know of many trembling barks, with their living freight of hopes and joys, that have shot ahead and disappeared in the thick darkness which we are all slowly, surely approaching; still, the little things that we keep so near us, hide from our view the danger in the distance. The strife and turmoil of life drown the roar of those angry billows of Death where two hundred generations of men have found their graves.

Some have looked ahead, and seen their coming doom; and in sounds of revelry and mirth, or in the busy round of worldly care, are striving to shut out from their ears those swelling thunders, which shall one day wake them when the mirth has ceased, the hum of business is hushed, and escape is impossible.

Others, utterly absorbed in the pleasures of earth, care naught for the pains or pleasures of the Future, if only the Present is theirs—"like the beasts that perish." Others, short-sighted and hopeful, easily persuade themselves that as it is to-day, so shall it ever be; that he who gave them joy in this life, will hardly do less in the future, however they may live and act here.

Others have seen, through the midst, the Star of promise; and though by no means desiring to enter the gloomy portals, they rejoice in the light which shines from the empty tomb where slept the Man of Sorrows, lighting up the path trod by him who will, in his own good time, deliver them form the power of the grave, and give them light and life in his presence forever more.

There is still another class who, feeling the uncertainty and hollowness of earthly hopes and joys, look forward, and see only "the blackness of darkness forever." To them there is no light, no help, no Savior: and beyond the abyss of death, only the shoreless ocean of Oblivion. These gloomy terrors they never try to hide—they are too real for that. They walk steadily forward into the danger, until they can see naught else. And so, while the revelers pass on with their songs, while the careless are deaf to the warnings of approaching judgment, while the Christian gazes steadily and fearlessly at the rainbow which opens the dread abyss, THESE near their final end with tearless eyes and palsied tongues, and pass into the darkness, and out of our sight forever.

I often meet such men. Men in many ways gentle and lovable, obliging and tender-hearted; yet in whose eyes one may see the shadows of hopeless despair, dimming forever the glories of the world around. Men in the decline of life—just started down the "rapids"—"No hope" written on their banner, yet calm, quiet, self-possessed. Men and woman who feel keenly the sorrows of humanity, and are ever ready to put out their hands against the vast tide of evil which rolls over the world; weaning their hearts from the joys of life, putting back with ruthless hand the inward yearnings for love and sympathy which can never be wholly crushed; expecting a bright future for the Race, but having no hope whatever for the Individual. They sometimes call this "peace," "manliness;" but when I look down into the soul of such a one, there ever rises before me the form of that Indian, as on that beautiful morning he went down those foaming rapids, knowing his full danger, and his own helplessness, yet, in that awful hour going over the precipice at last, making no outcry, showing no signs of fear, only *calm in despair.*

TRUE FELLOWSHIP.

BY I. C. WELLCOME.

"God is faithful, by whom ye were called unto the fellowship of his Son." I Cor. 1:9.

The faithfulness of God gives us assurance of hope. His unchangeable love is our security. His righteousness in Christ produces our unity with him, and with all Christians of every age. He is the covenant-keeping God, the eternal refuge of all who trust in him. It is this faithful, loving, righteous, covenant-keeping God who "calls" us, who saves us from our sins, who keeps us unto eternal life, who raises us from the dead to immortality, to dwell with all the blood-washed family.

THE CALLING.

1. It is a "heavenly calling" of which we are "made partakers." Heb. 3:1.

2. God "hath called us out of darkness into his marvelous light." I Peter 2:9.

3. We are "called to be saints." Rom. 1:7.

4. We are "called unto liberty." Gal. 5:13.

5. We are "called unto glory," and to "his kingdom and glory." II Pet. 1:3. I Thess. 2:12.

HOW WE ARE CALLED.

1. God has "called us by his grace." Gal. 1:15.

2. He has "called you by the gospel, to the obtaining of the glory of our Lord Jesus Christ." II Thess. 2:14.

3. We are "called according to his purpose." Rom. 8:28.

Thus ours is a heavenly and "holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." I Tim. 1:9. Being called in Christ, and through Christ, we must constitute "one body" with "one spirit, even as ye are called in one hope of your calling." Eph. 4:4.

The above scriptures show the range of the simple fact stated in our leading text, that God has "called us unto the fellowship of his son, Jesus Christ our Lord." Fellowship is more than sympathy, or friendship: it is *partnership*: a union in the interests of another: a sharing in what belongs to another, either to suffer or to enjoy. It is sharing in common what others possess, to the extent of the terms of partnership. There is business partnership, family partnership, and filial partnership. Fellowship with Christ embraces all these. Therefore Paul says: "We are made partakers of Christ." Heb. 3:14.

Our own individual interests cease when we become "disciples indeed." Our own private business, our works, even our own thoughts, are abandoned, and we enter upon the mutual interests and work of the one Lord and Master, to share it with him, and to reap the advantages of such partnership. Although we cannot aid him in the work of atonement—in bearing our sins, and saving us from their consequences; yet we are said to be "crucified with him," to be "buried with him," and to be "risen with him." So we are partners with him in the cross, in death, in burial, in the resurrection. But how? By *faith* in him as "our wisdom, our righteousness, our sanctification, and our redemption."

This fellowship with Christ brings all the members of his body into equal fellowship with each other. Therefore, he who is in fellowship with Christ is in fellowship with every real Christian, whether he realizes the fact or not. If members of the body are misunderstood, are belied, are in advance or in the rear, are in the truth or in error, true fellowship will exist among real Christians when they sufficiently understand each other. The *spirit* of fellowship is in them.

When John writes his first epistle, to declare the "word of life," he says: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." I John 1:3. It should be our first business to gain fellowship with Christ; our next business to continue in his fellowship; and then to make the acquaintance of as many others who are in his fellowship as we may. We shall have but very little trouble about Christian *union*. That will readily develop itself.

THESE two things, contradictory as they may seem, must go together; manly dependence and manly independence; manly reliance and manly self-reliance.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

"WAITING FOR THE ADOPTION."

ROMANS 8 : 23.

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Waiting amid the darkness
For the sunlight of the morn;
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Has not told out its years—
Waiting because a groaning earth
Has wept not all its tears.

Toil-worn and very weary,
For the waiting time is long—
Leaning upon the promise,
For the Promiser is strong.
Waiting because some straying sheep
Are on the mountains still;
They must be sought, and found, and saved—
It is the Father's will.

Waiting 'mid cruel taunting
From many a scorning foe—
Chilled by the bitter night-winds;
The lamp of faith burns low.
Waiting because a patient God
Is pitiful and kind—
The seeking Shepherd may not leave
One halting lamb behind.

Waiting 'mid angry billows
For the breaking of the light—
Heart-sick, and sad, and fretful,
With toiling all the night!
Waiting because the Master stands
To watch the rising tide,
And he would have us cast the net
Upon the other side.

Waiting while skies still blacken
With storm-clouds hanging low;
Eyes fail with looking upward
To find the emerald bow.
Waiting because the Master's eye
Is on the ripening grain;
Th' impatient sickle must be stayed,
Waiting the "latter rain."

Waiting with hands still busy,
Chiding the tears that fall,
Stopping sometimes to listen,
If haply he should call.
Waiting because the mighty stream
Flows on with ceaseless tide;
There's room within the palace halls,
The open door stands wide.

Beguiling waiting hours,
With rapturous thoughts of home,
Breathing a yearning whisper,
"When will the Master come?"
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Hark! get thee to the mountains—
There is sound of distant song;
The Bridegroom King is coming—
His Bride has waited long!—*British Herald.*

"THIS HOPE."

BY G. E. MERRILL.

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What hope does John refer to? He refers to the coming of Jesus, for he says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." 1 John 3 : 2. This is the hope presented all through the Scriptures, for there is but "one hope" in the plan of God. Hope is made up of desire and expectation. All who intelligently entertain this hope are desiring and expecting the Lord Jesus to be revealed from heaven. The most popular hope of professed Christians is that of going to heaven at death. With them, "death is the gate to endless joys." Such a hope as this is not in harmony with the word of God. Consequently it is spurious.

How much better it is to have a scriptural hope, though it may be unpopular, than to have one that is not genuine, be it ever so pleasing. "This hope" of the coming Jesus is made very conspicuous in the Bible. Paul, in looking for the glorious appearing of the great God and our Savior Jesus Christ, calls it a "blessed hope." He expected great things when this hope should have its full realization. Hear him: "Our conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." David expresses "this hope" thus: "I shall be satisfied when I *awake in thy likeness.*" Job says: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." It was at the latter or last day that Job hoped to see God, and *not at death.* It was when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God."

"This hope" is supported by the statement of Jesus in Luke 20 : 35, 36: "But they which shall be accounted worthy to obtain that world and the resurrection from the dead . . . neither can they die any more; for they are equal to the angels and are the children of the resurrection."

When "this hope" is consummated, we shall be like Christ, having glorified bodies, "clothed upon that mortality might be swallowed up of life; for this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written: "Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?" Blessed hope! Not that we shall go to heaven at death to be with Jesus, but rather that he is coming from heaven to be with us; that where he is there we may be also.

If we have "this hope" down deep in our hearts it will lead us to "purify ourselves, even as he is pure." Those who preach and talk and sing about the coming of Christ, and yet indulge in secret sins and lead loose and unholy lives, give the clearest evidence that "this hope" is not really in them. It has not yet settled down into the depths of their being.

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Worcester, Mass.

HE IS COMING.

BY JOHN F. REA.

Who is coming? The Lord Jesus Christ from heaven. Oh, yes; but is not his coming figurative or spiritual? at death? in the "clouds of events?" or in the "dispensations of his providence?" No! His coming will be *literal.* The angels said, "this *same Jesus* which is taken up from you into heaven, shall *so* come in *like manner* as ye have seen him go into heaven." He went literally and he will come back literally again. He went up, and a "cloud received him out of their sight." He will come "with clouds, and every eye shall see him." He himself said we should see him coming in the clouds of heaven, not in the clouds of events. The beloved disciple on Patmos exclaimed, "Behold he cometh with clouds!" The apostle Paul says, he "shall be revealed from heaven in flaming fire." His coming will be *literal, real, tangible.*

But what is he coming for? He comes for our *salvation. Now* we are saved by the grace of God, through faith in Jesus. Then we shall receive salvation in its fullness. Then it will be impossible to fall away from the faith, for faith will be lost in sight.

He is coming for our *justification. Now* we are justified by faith in our own hearts. Then we shall be justified publicly before the angels of God. He will stand up in the day of his coming as our justification, and we shall be saved.

He is coming for our *sanctification.* Sanctification is *setting apart.* We now set ourselves apart to Christ. If we are truly his, we have given all to him. Ourselves, and all we have are *wholly* (not partially) given to his service. Now we have the sanctification of the Spirit within, but then he will sanctify us and set us apart from sinful surroundings for his service throughout eternity. We shall be his peculiar people.

He comes for our *redemption.* He came once to redeem man from the yoke and the curse of the law. He took away the law that he might establish faith. He comes again, not only to redeem us from death, but from the *power* of death. He paid the price of our redemption on Calvary, and he now is coming to receive this purchase. If we love him we shall then live, to die no more; we shall be immortal.

He comes to destroy sin, the author of sin, and sinners. They shall then "be punished with everlasting destruction," be "burned up root and branch," and "utterly perish" in the "lake of fire," "the second death."

He comes to set up his everlasting kingdom. The kingdoms of *this world* shall be his kingdom, not a "sky kingdom beyond the bounds of time and space." His dominion shall be "from the river unto the ends of the earth."

He comes to bring us the gift of God—*eternal life.* Here man dies. Man is not an immortal being, neither is there eternal life abiding in him. No undying soul—no deathless entity. Man is wholly mortal. He comes to bring us immortality if we are faithful and love him. He "only hath immortality." He only hath the words of eternal life. *He is our life,* and "when he who is our life shall appear, *then* shall we also appear with him in glory," and "be like him."

But *when* will he come? Soon! Eighteen hundred years ago he said, "Behold I come quickly," and has told us that when we should see certain signs come to pass we might *know* his coming was near, "even at the door." These signs are nearly all in the past. He told his servant John on Patmos when he would come, and promises a blessing upon those who keep "the sayings of the prophecy of this book." We are bidden by the Apostle Peter to take heed unto the sure word of prophecy, and all prophecy bespeaks our nearness to the Canaan of our hopes.

A few more struggles—a few more trials and tears—a few more deaths and bereavements—a few more of life's crosses to be borne, and the crown of righteousness will come. Yes, Christian brother and sister, we are almost home! Let us lift up our heads, "for our redemption draws nigh." We shall soon see the "King in his beauty."

Are we *prepared* for his coming? Have we on the "wedding garment" and "oil in our vessels?" Let us beware lest the trinity of evil, "the lust of the flesh, the lust of the eyes, and the pride of life," have an influence over us. Let us watch and pray that we may be kept in the "hour of temptation which shall come upon all the world to try them that dwell upon the face of the earth," and may our prayer ever be, "Even so, come Lord Jesus, come quickly."—*A. C. Times.*

THREE NEW THINGS.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Rev. 21 : 1, 2.

"*A new heaven.*"—A sky, and clouds, and atmosphere of higher beauty and more genial temperature than those which surround us with their loveliness—a heaven which no more robes itself in storms and blackness, nor flashes with the thunderbolts of wrath, nor casts forth plagues of hail, and fire, and judgment, nor gives lurking-places for the devil and his angels, nor is ever again disturbed with omens of evil, or commotions breeding disaster to the dwellers under them.

"*And a new earth.*"—One which no longer smarts and smokes under the curse of sin, needing to be torn with hooks and irons in order to the bringing forth of its fruits—an earth where thorns and thistles no longer infest the ground, nor serpents hiss among the flowers, nor wild beasts, bent on destruction, hide in the forests; an earth whose sod is never cut with graves, whose soil is never moistened with tears or saturated with human blood, whose fields are never blasted by unpropitious seasons, whose inhabitants never say, "I am sick," whose ways are never marked with funeral processions or glutted with armed men on their way to war, but whose hills ever flow with salvation, and whose valleys ever resound with uninterrupted joy; an earth which glows from end to end with the blessedness of Paradise restored.

"*And a new city.*"—A heaven-built home-place for the saints of God, decked and adorned with jewelry and glory "as a bride adorned for her husband," where the Church shall rest from her long contest with ignorance and sin, and be comforted for ever with the light and love of her Redeemer. John saw that city, and tells of it in terms which almost blind us with their brightness. It is not built up of earth, but comes down out of heaven, blazing with the glory of God, and girt with radiance jasper-hued but clear as crystal. It is a "great city," fifteen hundred miles in length, and in breadth, and in height, with foundations and walls of precious jewels, gates of pearls, and streets of gold, so pure as to be like transparent glass, and needing no light of sun or moon, because illuminated with the eternal light and glory of God and of the Lamb—the true "eternal city"—the imperishable metropolis of the new heaven and the new earth.

And there, in that renovated and brightened scene of things, in that blest order, when these present heavens and this present earth have passed their grand *palingenesia,* shall be that greater, higher, holier, final thanksgiving, of which these days of earthly praise remind us. And if in these old heavens, and this old earth, and in this earthly city, there be so much to stir our hearts and open our lips with songs of thankfulness, how shall it be when once that new creation opens up its beauties, and that golden Jerusalem has become our everlasting home?—*Dr. J. A. Seiss.*

THE NIGHT COMETH.

"How shall we escape if we neglect so great salvation?" Heb. 2 : 3.

Soon everything shall be changed. The morning of the day of grace is passed; yea, the noon likewise; and now the shades of evening are coming on. O world, awake to the solemn fact! O reader, be stirred at the thought! O soul, arouse thee, and flee to the mountains; stay not in all the plains! Hide thee in that covert from the storm! Betake thee to the blood-stained lintel! Be safely hid in the "Rock of Ages" by the hand of sovereign grace!

Yes, soon shall that One at God's right hand rise from his seat, first, to descend to the air and take his church to the glory, (1 Thess. 4 : 13-18,) next, to raise up his hand and take down the sword of judgment. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and righteousness; and thy right hand shall teach thee terrible things." Psa. 45 : 2, 4.

What a moment for this poor world that shall be! It shall be, not heaven showering down blessings and presenting salvation, but the hosts of heaven being marshalled for war. The "Mighty One" has taken down the sword, and girt it on his thigh. His eyes are as a flame of fire, and on his head are many crowns. He is clothed with a vesture dipped in blood: and he is called the "Word of God." The heavens open before him, and the armies of heaven follow him.

How terrible the sight! Out of his mouth goeth a sharp sword, with which to smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the wrath of Almighty God! He has arisen, he cometh to shake terribly the earth; to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power!" II Thess. 1 : 8-9. Rev. 19 : 11-16.

"The day of the Lord shall come as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5 : 3. Let not this poor Christless world dream of aught else: "For God hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 18 : 31.—*Sound Words.*

THE POPE.

Pope Pius IX celebrated on Thursday, May 13th, his eighty-third birthday, and if he lives until the 17th of next June, he will have completed the twenty-ninth year of his pontificate. Other Popes have lived to a greater age than the present head of the Catholic Church, twelve of them having reached 84, but the number of years of his pontificate surpasses that of any of his predecessors, even that of St. Peter, to whom tradition assigns twenty-five years' rule of the Church. The present Pope was born May 13, 1792, received holy orders in 1818, was made an Archbishop in 1827 and a Cardinal in 1840, and on June 16, 1846, after the death of Gregory XVI, he was chosen Pope, being proclaimed the next day. There were then in the Sacred College sixty-two Cardinals, only eight of whom are now living, and but one of them, the Archbishop of Fermo, is older than the Pope, he being two weeks the senior. Pius IX, during his reign has created 99 Cardinals, of whom 54 have since died, and the College now numbers

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But what is he coming for? He comes for our *salvation*. *Now* we are saved by the grace of God, through faith in Jesus. Then we shall receive salvation in its fullness. Then it will be impossible to fall away from the faith, for faith will be lost in sight.

He is coming for our *justification*. *Now* we are justified by faith in our own hearts. Then we shall be justified publicly before the angels of God. He will stand up in the day of his coming as our justification, and we shall be saved.

He is coming for our *sanctification*. Sanctification is *setting apart*. We now set ourselves apart to Christ. If we are truly his, we have given all to him. Ourselves, and all we have are *wholly* (not partially) given to his service. Now we have the sanctification of the Spirit within, but then he will sanctify us and set us apart from sinful surroundings for his service throughout eternity. We shall be his peculiar people.

He comes for our *redemption*. He came once to redeem man from the yoke and the curse of the law. He took away the law that he might establish faith. He comes again, not only to redeem us from death, but from the *power* of death. He paid the price of our redemption on Calvary, and he now is coming to receive this purchase. If we love him we shall then live, to die no more; we shall be immortal.

He comes to destroy sin, the author of sin, and sinners. They shall then "be punished with everlasting destruction," be "burned up root and branch," and "utterly perish" in the "lake of fire," "the second death."

He comes to set up his everlasting kingdom. The kingdoms of *this world* shall be his kingdom, not a "sky kingdom beyond the bounds of time and space." His dominion shall be "from the river unto the ends of the earth."

He comes to bring us the gift of God—*eternal life*. Here man dies. Man is not an immortal being, neither is there eternal life abiding in him. No undying soul—no deathless entity. Man is wholly mortal. He comes to bring us immortality if we are faithful and love him. He "only hath immortality." He only hath the words of eternal life. *He is our life*, and "when he who is our life shall appear, *then* shall we also appear with him in glory," and "be like him."

But *when* will he come? Soon! Eighteen hundred years ago he said, "Behold I come quickly," and has told us that when we should see certain signs come to pass we might *know* his coming was near, "even at the door." These signs are nearly all in the past. He told his servant John on Patmos when he would come, and promises a blessing upon those who keep "the sayings of the prophecy of this book." We are bidden by the Apostle Peter to take heed unto the sure word of prophecy, and all prophecy bespeaks our nearness to the Canaan of our hopes.

A few more struggles—a few more trials and tears—a few more deaths and bereavements—a few more of life's crosses to be borne, and the crown of righteousness will come. Yes, Christian brother and sister, we are almost home! Let us lift up our heads, "for our redemption draws nigh." We shall soon see the "King in his beauty."

Are we *prepared* for his coming? Have we on the "wedding garment" and "oil in our vessels?" Let us beware lest the trinity of evil, "the lust of the flesh, the lust of the eyes, and the pride of life," have an influence over us. Let us watch and pray that we may be kept in the "hour of temptation which shall come upon all the world to try them that dwell upon the face of the earth," and may our prayer ever be, "Even so, come Lord Jesus, come quickly."—*A. C. Times.*

THREE NEW THINGS.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Rev. 21: 1, 2.

"*A new heaven.*"—A sky, and clouds, and atmosphere of higher beauty and more genial temperature than those which surround us with their loveliness—a heaven which no more robes itself in storms and blackness, nor flashes with the thunderbolts of wrath, nor casts forth plagues of hail, and fire, and judgment, nor gives lurking-places for the devil and his angels, nor is ever again disturbed with omens of evil, or commotions breeding disaster to the dwellers under them.

"*And a new earth.*"—One which no longer smarts and smokes under the curse of sin, needing to be torn with hooks and irons in order to the bringing forth of its fruits—an earth where thorns and thistles no longer infest the ground, nor serpents hiss among the flowers, nor wild beasts, bent on destruction, hide in the forests; an earth whose sod is never cut with graves, whose soil is never moistened with tears or saturated with human blood, whose fields are never blasted by unpropitious seasons, whose inhabitants never say, "I am sick," whose ways are never marked with funeral processions or glutted with armed men on their way to war, but whose hills ever flow with salvation, and whose valleys ever resound with uninterrupted joy; an earth which glows from end to end with the blessedness of Paradise restored.

"*And a new city.*"—A heaven-built home-place for the saints of God, decked and adorned with jewelry and glory "as a bride adorned for her husband," where the Church shall rest from her long contest with ignorance and sin, and be comforted for ever with the light and love of her Redeemer. John saw that city, and tells of it in terms which almost blind us with their brightness. It is not built up of earth, but comes down out of heaven, blazing with the glory of God, and girt with radiance jasper-hued but clear as crystal. It is a "great city," fifteen hundred miles in length, and in breadth, and in height, with foundations and walls of precious jewels, gates of pearls, and streets of gold, so pure as to be like transparent glass, and needing no light of sun or moon, because illuminated with the eternal light and glory of God and of the Lamb—the true "eternal city"—the imperishable metropolis of the new heaven and the new earth.

And there, in that renovated and brightened scene of things, in that blest order, when these present heavens and this present earth have passed their grand *palingenesis*, shall be that greater, higher, holier, final thanksgiving, of which these days of earthly p[illegible] remind us. And if in these old heavens, and this old earth, and in this earthly city, there be so much to stir our hearts and ope[illegible] lips with songs of thankfulness, how shall it be when once that new creation opens up its beauties, and that golden Jerusalem has become our everlasting home?—*Dr. J. A. Seiss.*

THE NIGHT COMETH.

"How shall we escape if we neglect so great salvation?" Heb. 2: 3.

Soon everything shall be changed. The morning of the day of grace is passed; yea, the noon likewise; and now the shades of evening are coming on. O world, awake to the solemn fact! O reader, be stirred at the thought! O soul, arouse thee, and flee to the mountains; stay not in all the plains! Hide thee in that covert from the storm! Betake thee to the blood-stained lintel! Be safely hid in the "Rock of Ages" by the hand of sovereign grace!

Yes, soon shall that One at God's right hand rise from his seat, first, to descend to the air and take his church to the glory, (I Thess. 4: 13-18,) next, to raise up his hand and take down the sword of judgment. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and righteousness; and thy right hand shall teach thee terrible things." Psa. 45: 3, 4.

What a moment for this poor world that shall be! It shall be, not heaven showering down blessings and presenting salvation, but the hosts of heaven being marshalled for war. The "Mighty One" has taken down the sword, and girt it on his thigh. His eyes are as a flame of fire, and on his head are many crowns. He is clothed with a vesture dipped in blood: and he is called the "Word of God." The heavens open before him, and the armies of heaven follow him.

How terrible the sight! Out of his mouth goeth a sharp sword, with which to smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the wrath of Almighty God! He has arisen, he cometh to shake terribly the earth; to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power!" II Thess. 1: 8-9. Rev. 19: 11-16.

"The day of the Lord shall come as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." I Thess. 5: 3. Let not this poor Christless world dream of aught else: "For God hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 18: 31.—*Sound Words.*

THE POPE.

Pope Pius IX celebrated on Thursday, May 13th, his eighty-third birthday, and if he lives until the 17th of next June, he will have completed the twenty-ninth year of his pontificate. Other Popes have lived to a greater age than the present head of the Catholic Church, twelve of them having reached 84, but the number of years of his pontificate surpasses that of any of his predecessors, even that of St. Peter, to whom tradition assigns twenty-five years' rule of the Church. The present Pope was born May 13, 1792, received holy orders in 1818, was made an Archbishop in 1827 and a Cardinal in 1840, and on June 16, 1846, after the death of Gregory XVI, he was chosen Pope, being proclaimed the next day. There were then in the Sacred College sixty-[illegible] Cardinals, only eight of whom are now li[illegible] and but one of them, the Archbisho[illegible] Fermo, is older than the Pope, he bein[illegible] weeks the senior. Pius IX, during hi[illegible] has created 99 Cardinals, of whom [illegible] since died, and the College now nu[illegible]

The defensive armor of the [illegible] Hell-proof. It is intended for [illegible] There is no provision for co[illegible] is defenseless, for that is [illegible] to the foe.

Miscellany.

Keep.

Keep to the right as the law directs,
Keep from the world thy friend's defects,
Keep all thy thoughts on purest themes,
Keep from thy eyes the motes and beams,
Keep true thy deed—thy honor bright,
Keep firm thy faith in God and right,
Keep free from every sin and stain,
Keep from the ways that bring thee pain,
Keep free thy tongue from words of ill,
Keep right thy aim and good thy will,
Keep all thy acts from passions free,
Keep strong in hope, no envy see,
Keep watchful care o'er tongue and hand,
Keep firm thy feet—by justice stand,
Keep true thy word, a sacred thing,
Keep from the snares the tempters bring,
Keep faith with each you call a friend,
Keep full in view the final end,
Keep firm thy courage bold and strong,
Keep up the right and down the wrong,
Keep well the words of wisdom's school,
Keep warm by night, by day keep cool.

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Speech of a Converted Rabbi.

[... Karger, the Jewish Rabbi in Mobile ... professed Christianity, recently deli... in the Baptist Church of that ... which we make a few extracts. His ... were founded on Psalm 22: 6: "I am a worm and no man."]

The world considers me now a traitor ... betrayed his people. I am despised ... people, as they accuse me of deny... God; but I have the answer of a good conscience that I have not betrayed my people, still less my God. I am proud to say I am a Jew, with a Jewish heart and Jewish feelings. Christianity is nothing but the very Jewish religion; it is the consequence of Abraham and of ... Christians! your prophets are Jewish prophets; your Messiah, the Messiah of the Jews; your God, the God of Israel. Jesus, the Christ, you could never believe on if he had not been a Jew, the Son of David. The Savior of the world you could never have accepted, if he had not been in the Bible, which was kept and guarded, and handed down to you by the Jewish nation.

Yet Christians! do you not love the one spiritual invisible God of Abraham, Isaac and Jacob, the God of Sinai, more than your own lives? I believe in one God as taught by Moses; I believe in the God's Shecinah as Moses teaches; I believe in the Son of God, as David and the prophets plainly predict him. I have joined the Christian Church in order to be an Israelite, and not a traitor to Israel. The Christians have accepted the religion of my fathers, and I am willing to follow in the footsteps of my fathers. Yea, my Jewish brethren! I am not a traitor, still less have I forsaken or denied my God. I have not betrayed you. Here, in this spot, I am willing to die for you, if my blood can give you relief. Shed my blood and wash your eyes with it, if that can make you see.

Oh! my Jewish brethren! I wish that you could see the glory of your Messiah! Oh! if I could express the joy of my heart, since I saw the light of the Messiah of the Jews! Oh! if my mouth could be the instrument to uncover the feelings of my heart! My flesh is singing, my bones praising, my veins shouting, my blood dancing, and my heart loving. Even the common objects of nature seem covered with a veil of poetry of Christ. Every tree seems to hold up its arms in prayer, and its green looks like a cover of hope, which when moved by the hallelujah chantings of the wind, sings the glory of Jesus' love. Mountains seem to bow their heads listening to the sweet old story which is so new and delightful to me. Rivers seem to hasten their currents, in order to bring the glorious news to the wild sea, and the sea quiets its roaring, the billows lie down to hearken to the joyful tidings; the storm is over, and in place of roaring billows, we hear murmuring waters whisper love—the love of Jesus Christ. Rain is nothing but pouring grace, and morning dew the tears of angels weeping for my blind brethren who cannot see their Messiah, and be partakers of his grace.—*Christian Observer.*

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Scandal Mania.

There seems to be a mania among certain newspaper sensationalists to invent mischiefs involving ministers. The sacred office is made the target for whole broadsides of abuse. Those modern guardians of the public morals, the scandal-scenting reporters, are in ecstasies of delight when they can trace a real or an imaginary irregularity to the door of a parsonage, or in anywise show an appearance of evil in the walk or conversation of a preacher. We have not a word of allowance for guilty ministers. They deserve the ignominy which inevitably follows a hypocritical profession. They are called to a high and holy work, demanding a clean conscience and a blameless life. They cannot too vigilantly watch their own conduct, nor should they ever claim any exemption from criticism on the ground of their vocation. Ministers are men. Even in the outstart, under the eye of the Savior himself, one of the twelve was a traitor, and another, afterwards reclaimed through penitence and tears, denied his knowledge of Him whom he had vowed to love and serve. And yet the most impudent skeptic does not dare impeach the character of the other apostles on the pretext that Judas and Peter blundered in their following of the Master. The New Testament makes no cloak for either of the erring apostles; nor does Christianity ever presume to whitewash her sinning adherents either in the ministry or in the common discipleship. The insinuation that the Christian Church would hide or excuse sin in her membership is unworthy of honest, secular journalism. While the Gospel never palliates crime, it has a power by which to reach and rescue the criminal, and it affords a balm for every broken and contrite spirit. It seeks and saves the lost. The church does not assume to be a select company of perfect and sinless souls, but rather a sanitarium where the sick and sore of sin may be healed; a refuge where the threatened transgressor may find salvation; a rest where the weary and heavy-laden may find peace; a home where the wandering and tempted may commune with the Lord of life and glory.—*Methodist Recorder.*

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"Excuse my Glove."

Certain kinds of mistaken politeness, sincere as they are, are absurd enough to be grotesque. A common mistake of this sort with some persons, even in large cities, is to say, "Excuse my glove," when they offer their hand to a casual acquaintance, or on introduction to a stranger. It might be inferred from this remark that the wearing of gloves is extremely rare in a civilized community, or that the wearer wishes to advertise the extraordinary fact that he has gloves. All he really desires is to appear polite, never suspecting for a moment that he is simply ridiculous.

If you offer to shake hands with any one in a place where it is customary to wear gloves, you certainly need no excuse for compliance with the habit. You might with equal reason, on receiving a visitor at your house, apologize to him for not removing your coat before bidding him welcome.

The superfluous phrase probably had its origin in the days when gloves were clumsy, and used more for protection than as an essential of dress. Then the naked hand was thought to be an evidence of good-will and cordiality. Since gloves have been universally adopted, the idea of asking pardon for wearing them is an anachronism as well as an impropriety.

Gloves are now made to fit exactly, so that, were it courtesy to take them off on encountering one's friends or acquaintances, an amount of time and trouble would be required which would inevitably render a social greeting at once a comical exhibition and a bore.—*Scribner's Monthly.*

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Lightning.

Sometimes lightning produces complete and instantaneous paralysis. Jerome Cardan relates that eight reapers, who were eating their dinner under an oak tree, were all struck by the same flash of lightning, the explosion of which was heard far away. When some people passing by approached to see what had happened, they found the reapers to all appearance continuing their repast; one still held his glass in his hand, and another was in the act of putting a piece of bread in his mouth; a third had his hand in the dish. Death had come upon them suddenly while in these positions, when the thunder-bolt fell. Azrael had seized upon them with so much violence that he impressed upon the entire surface of their bodies the mournful tint of his black wings. One might have taken them for statues sculptured out of black marble. The catastrophe was so rapid that the faces of the victims had not time to take any expression of pain; life was suppressed so instantaneously that the muscles remained unmoved. The eyes and the mouths were open as in life; and had not the color of the skin been so changed the illusion would have been complete.—*Appleton's Journal.*

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Author of large works on the Practice of Medicine, Surgery, Obstetrics and Diseases of Women and Children, Materia Medica and New Remedies; Former Editor of the University Medical and Surgical Journal, Medical Independent, etc., has devoted many years to the investigation of the nature of diseases and the remedies to cure them. As a result he has discovered that all affections are produced by specific germs, infinitesimally small, so that it requires a powerful microscope to reveal them; and that these germs are present in the air, water, vegetables, and animals; that they are introduced into the system by breathing, eating and drinking, and, like all other germs, are propagated when the condition is favorable to their development. He has also discovered remedies that will destroy these germs, and thus remove the cause of the disease at once. The wonderful effects of these medicines are causing the most profound astonishment. These medicines are as follows:

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AN

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Miscellany.

Keep.

Keep to the right as the law directs,
Keep from the world thy friend's defects,
Keep all thy thoughts on purest themes,
Keep from thy eyes the motes and beams,
Keep true thy deed—thy honor bright,
Keep firm thy faith in God and right,
Keep free from every sin and stain,
Keep from the ways that bring thee pain,
Keep free thy tongue from words of ill,
Keep right thy aim and good thy will,
Keep all thy acts from passions free,
Keep strong in hope, no envy see,
Keep watchful care o'er tongue and hand,
Keep free thy feet—by justice stand,
Keep true thy word, a sacred thing,
Keep from the snares the tempters bring,
Keep faith with each you call a friend,
Keep full in view the final end,
Keep firm thy courage bold and strong,
Keep up the right and down the wrong,
Keep well the words of wisdom's school,
Keep warm by night, by day keep cool.

Speech of a Converted Rabbi.

[Rev. A. Yeager, the Jewish Rabbi in Mobile who lately professed Christianity, recently delivered an address in the Baptist Church of that city, from which we make a few extracts. His remarks were founded on Psalm 22: 6: "I am a worm and no man."]

The world considers me now a traitor who betrayed his people. I am despised of the people, as they accuse me of denying my God: but I have the answer of a good conscience that I have not betrayed my people, still less my God. I am proud to say I am a Jew, with a Jewish heart and Jewish feelings. Christianity is nothing but the very Jewish religion; it is the consequence of Abraham and of Sinai. Christians! your prophets are Jewish prophets; your Messiah, the Messiah of the Jews; your God, the God of Israel. Jesus, the Christ, you could never believe on if he had not been a Jew, the Son of David. The Savior of the world you could never have accepted, if he had not been in the Bible, which was kept and guarded, and handed down to you by the Jewish nation.

Yet Christians! do you not love the one spiritual, invisible God of Abraham, Isaac and Jacob, the God of Sinai, more than your own lives? I believe in one God as taught by Moses; I believe in the God's Shecinah as Moses teaches; I believe in the Son of God, as David and the prophets plainly predict him. I have joined the Christian Church in order to be an Israelite, and not a traitor to Israel. The Christians have accepted the religion of my fathers, and I am willing to follow in the footsteps of my fathers. Yea, my Jewish brethren! I am not a traitor, still less have I forsaken or denied my God. I have not betrayed you. Here, in this spot, I am willing to die for you, if my blood can give you relief. Shed my blood and wash your eyes with it, if that can make you see.

Oh! my Jewish brethren! I wish that you could see the glory of your Messiah! Oh! if I could express the joy of my heart, since I saw the light of the Messiah of the Jews! Oh! if my mouth could be the instrument to uncover the feelings of my heart! My flesh is singing, my bones praising, my veins shouting, my blood dancing, and my heart loving. Even the common objects of nature seem covered with a veil of poetry of Christ. Every tree seems to hold up its arms in prayer, and its green looks like a cover of hope, which, when moved by the hallelujah shoutings of the wind, sings the glory of Jesus' love. Mountains seem to bow their heads listening to the sweet old story which is so new and delightful to me. Rivers seem to hasten their currents, in order to bring the glorious news to the wild sea, and the sea quiets its roaring, the billows lie down to hearken to the joyful tidings; the storm is over, and in place of roaring billows, we hear murmuring waters whisper love—the love of Jesus Christ. Rain is nothing but pouring grace, and morning dew the tears of angels weeping for my blind brethren who cannot see their Messiah, and be partakers of his grace.—*Christian Observer.*

Scandal Mania.

There seems to be a mania among certain newspaper sensationalists to invent mischiefs involving ministers. The sacred office is made the target for whole broadsides of abuse. Those modern guardians of the public morals, the scandal-scenting reporters, are in ecstasies of delight when they can trace a real or an imaginary irregularity to the door of a parsonage, or in anywise show an appearance of evil in the walk or conversation of a preacher. We have not a word of allowance for guilty ministers. They deserve the ignominy which inevitably follows a hypocritical profession. They are called to a high and holy work, demanding a clean conscience and a blameless life. They cannot too vigilantly watch their own conduct, nor should they ever claim any exemption from criticism on the ground of their vocation. Ministers are men. Even in the outstart, under the eye of the Savior himself, one of the twelve was a traitor, and another, afterwards reclaimed through penitence and tears, denied his knowledge of Him whom he had vowed to love and serve. And yet the most impudent skeptic does not dare impeach the character of the other apostles on the pretext that Judas and Peter blundered in their following of the Master. The New Testament makes no cloak for either of the erring apostles; nor does Christianity ever presume to whitewash her sinning adherents either in the ministry or in the common discipleship. The insinuation that the Christian Church would hide or excuse sin in her membership is unworthy of honest, secular journalism. While the Gospel never palliates crime, it has a power by which to reach and rescue the criminal, and it affords a balm for every broken and contrite spirit. It seeks and saves the lost. The church does not assume to be a select company of perfect and sinless souls, but rather a sanitarium where the sick and sore of sin may be healed; a refuge where the threatened transgressor may find salvation; a rest where the weary and heavy-laden may find peace; a home where the wandering and tempted may commune with the Lord of life and glory. —*Methodist Recorder.*

"Excuse my Glove."

Certain kinds of mistaken politeness, sincere as they are, are absurd enough to be grotesque. A common mistake of this sort with some persons, even in large cities, is to say, "Excuse my glove," when they offer their hand to a casual acquaintance, or on introduction to a stranger. It might be inferred from this remark that the wearing of gloves is extremely rare in a civilized community, or that the wearer wishes to advertise the extraordinary fact that he has gloves. All he really desires is to appear polite, never suspecting for a moment that he is simply ridiculous.

If you offer to shake hands with any one in a place where it is customary to wear gloves, you certainly need no excuse for compliance with the habit. You might with equal reason, on receiving a visitor at your house, apologize to him for not removing your coat before bidding him welcome.

The superfluous phrase probably had its origin in the days when gloves were clumsy, and used more for protection than as an essential of dress. Then the naked hand was thought to be an evidence of good-will and cordiality. Since gloves have been universally adopted, the idea of asking pardon for wearing them is an anachronism as well as an impropriety.

Gloves are now made to fit exactly, so that, were it courtesy to take them off on encountering one's friends or acquaintances, an amount of time and trouble would be required which would inevitably render a social greeting at once a comical exhibition and a bore.—*Scribner's Monthly.*

Lightning.

Sometimes lightning produces complete and instantaneous paralysis. Jerome Cardan relates that eight reapers, who were eating their dinner under an oak tree, were all struck by the same flash of lightning, the explosion of which was heard far away. When some people passing by approached to see what had happened, they found the reapers to all appearance continuing their repast; one still held his glass in his hand, and another was in the act of putting a piece of bread in his mouth; a third had his hand in the dish. Death had come upon them suddenly while in these positions, when the thunder-bolt fell. Azrael had seized upon them with so much violence that he impressed upon the entire surface of their bodies the mournful tint of his black wings. One might have taken them for statues sculptured out of black marble. The catastrophe was so rapid that the faces of the victims had not time to take any expression of pain; life was suppressed so instantaneously that the muscles remained unmoved. The eyes and the mouths were open as in life; and had not the color of the skin been so changed the illusion would have been complete.—*Appleton's Journal.*

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Author of large works on the Practice of Medicine, Surgery, Obstetrics and Diseases of Women and Children, Materia Medica and New Remedies; Former Editor of the University Medical and Surgical Journal, Medical Independent, etc., has devoted many years to the investigation of the nature of diseases and the remedies to cure them. As a result he has discovered that all affections are produced by specific germs, infinitesimally small, so that it requires a powerful microscope to reveal them; and that these germs are present in the air, water, vegetables, and animals; that they are introduced into the system by breathing, eating and drinking, and, like all other germs, are propagated when the condition is favorable to their development. He has also discovered remedies that will destroy these germs, and thus remove the cause of the disease at once. The wonderful effects of these medicines are causing the most profound astonishment. These medicines are as follows:

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Miscellany.

Keep.

Keep to the right as the law directs,
Keep from the world thy friend's defects,
Keep all thy thoughts on purest themes,
Keep from thy eyes the motes and beams,
Keep true to thy creed—thy honor bright,
Keep firm thy faith in God and right,
Keep free from every sin and stain,
Keep from the ways that bring thee pain,
Keep from thy tongue from words of ill,
Keep right thy aim and good thy will,
Keep all thy acts from passions free,
Keep strong in hope, no envy see,
Keep watchful care o'er tongue and hand,
Keep from thy feet—by justice stand,
Keep true thy word, a sacred thing,
Keep from the snares the tempters bring,
Keep faith with each you call a friend,
Keep fast in view the final end,
Keep firm thy courage bold and strong,
Keep up the right and down the wrong,
Keep well the words of wisdom's school,
Keep warm by night, by day keep cool,

Speech of a Converted Rabbi.

Dr. A. Varger, the Jewish Rabbi in Mobile who lately professed Christianity, recently delivered an address in the Baptist Church of that city, which we make a few extracts. His remarks were founded on Psalm 22: 6: "I am a worm and no man."]

The world considers me now a traitor who has betrayed his people. I am despised of the people, as they accuse me of denying my God; but I have the answer of a good conscience that I have not betrayed my people, still less my God. I am proud to say I am a Jew, with a Jewish heart and Jewish feelings. Christianity is nothing but the very Jewish religion; it is the consequence of Abraham and of Moses. Christians! your prophets are Jewish prophets; your Messiah, the Messiah of the Jews; your God, the God of Israel. Jesus, the Christ, you could never believe on if he had not been a Jew, the Son of David. The Savior of the world you could never have accepted, if he had not been in the Bible, which was kept and guarded, and handed down to you by the Jewish nation.

Ye Christians! do you not love the one spiritual, invisible God of Abraham, Isaac and Jacob, the God of Sinai, more than your own lives? I believe in one God as taught by Moses; I believe in the God's Sheeinah as Moses teaches; I believe in the Son of God, as David and the prophets plainly predict him. I have joined the Christian Church in order to be an Israelite, and not a traitor to Israel. The Christians have accepted the religion of my fathers, and I am willing to follow in the footsteps of my fathers. Yea, my Jewish brethren! I am not a traitor, still less have I forsaken or denied my God. I have not betrayed you. Here, in this spot, I am willing to die for you, if my blood can give you relief. Shed my blood and wash your eyes with it, if that can make you see.

Oh! my Jewish brethren! I wish that you could see the glory of your Messiah! Oh! if I could express the joy of my heart since I saw the light of the Messiah of the Jews! Oh! if my mouth could be the instrument to uncover the feelings of my heart! My flesh is singing, my bones praising, my veins shouting, my blood dancing, and my heart loving. Even the common objects of nature seem covered with a veil of poetry of Christ. Every tiny seems to hold up its arms in prayer, and its green looks like a cover of hope, while, when moved by the hallelujah greetings of the wind, sings the glory of God's love. Mountains seem to bow their heads listening to the sweet old story which is so new and delightful to me. Rivers seem to hasten their currents, in order to bring the glorious news to the wild sea, and the sea quiets its roaring, the billows lie down to hearken to the joyful tidings; the storm is over, and in place of roaring billows, we hear murmuring waters whisper love—the love of Jesus Christ. Rain is nothing but pouring grace, and morning dew the tears of angels weeping for my blind brethren who cannot see their Messiah, and be partakers of his grace.—*Christian Observer.*

Scandal Mania.

There seems to be a mania among certain newspaper sensationalists to invent mischiefs involving ministers. The sacred office is made the target for whole broadsides of abuse. Those modern guardians of the public morals, the scandal-scenting reporters, are in ecstasies of delight when they can trace a real or an imaginary irregularity to the door of a personage, or in anywise show an appearance of evil in the walk or conversation of a preacher. We have not a word of allowance for guilty ministers. They deserve the ignominy which inevitably follows a hypocritical profession. They are called to a high and holy work, demanding a clean conscience and a blameless life. They cannot too vigilantly watch their own conduct, nor should they ever claim any exemption from criticism on the ground of their vocation. Ministers are men. Even in the outstart, under the eye of the Savior himself, one of the twelve was a traitor, and another, afterwards reclaimed through penitence and tears, denied his knowledge of Him whom he had vowed to love and serve. And yet the most impudent skeptic does not dare impeach the character of the other apostles on the pretext that Judas and Peter blundered in their following of the Master. The New Testament makes no cloak for either of the erring apostles; nor does Christianity ever presume to whitewash her sinning adherents either in the ministry or in the common discipleship. The insinuation that the Christian Church would hide or excuse sin in her membership is unworthy of honest, secular journalism. While the Gospel never palliates crime, it has a power by which to reach and rescue the criminal, and it affords a balm for every broken and contrite spirit. It seeks and saves the lost. The church does not assume to be a select company of perfect and sinless souls, but rather a sanitarium where the sick and sore of sin may be healed; a refuge where the threatened transgressor may find salvation; a rest where the weary and heavy-laden may find peace; a home where the wandering and tempted may commune with the Lord of life and glory. —*Methodist Recorder.*

"Excuse my Glove."

Certain kinds of mistaken politeness, sincere as they are, are absurd enough to be grotesque. A common mistake of this sort with some persons, even in large cities, is to say, "Excuse my glove," when they offer their hand to a casual acquaintance, or on introduction to a stranger. It might be inferred from this remark that the wearing of gloves is extremely rare in a civilized community, or that the wearer wishes to advertise the extraordinary fact that he has gloves. All he really desires is to appear polite, never suspecting for a moment that he is simply ridiculous.

If you offer to shake hands with any one in a place where it is customary to wear gloves, you certainly need no excuse for compliance with the habit. You might with equal reason, on receiving a visitor at your house, apologize to him for not removing your coat before bidding him welcome.

The superfluous phrase probably had its origin in the days when gloves were clumsy, and used more for protection than as an essential of dress. Then the naked hand was thought to be an evidence of good-will and cordiality. Since gloves have been universally adopted, the idea of asking pardon for wearing them is an anachronism as well as an impropriety.

Gloves are now made to fit exactly, so that, were it courtesy to take them off on encountering one's friends or acquaintances, an amount of time and trouble would be required which would inevitably render a social greeting at once a comical exhibition and a bore.—*Scribner's Monthly.*

Lightning.

Sometimes lightning produces complete and instantaneous paralysis. Jerome Cardan relates that eight reapers, who were eating their dinner under an oak tree, were all struck by the same flash of lightning, the explosion of which was heard far away. When some people passing by approached to see what had happened, they found the reapers to all appearance continuing their repast; one still held his glass in his hand, and another was in the act of putting a piece of bread in his mouth; a third had his hand in the dish. Death had come upon them suddenly while in these positions, when the thunder-bolt fell. Azrael had seized upon them with so much violence that he impressed upon the entire surface of their bodies the mournful tint of his black wings. One might have taken them for statues sculptured out of black marble. The catastrophe was so rapid that the faces of the victims had not time to take any expression of pain; life was suppressed so instantaneously that the muscles remained unmoved. The eyes and the mouths were open as in life; and had not the color of the skin been so changed the illusion would have been complete.—*Appleton's Journal.*

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Keep all thy thoughts on purest themes.
Keep from thy eyes the motes and beams.
Keep true thy deed—thy honor bright.
Keep firm thy faith in God and right.
Keep free from every sin and stain.
Keep from the ways that bring thee pain.
Keep free thy tongue from words of ill.
Keep right thy aim and good thy will.
Keep all thy acts from passions free.
Keep strong in hope, no envy see.
Keep watchful care o'er tongue and hand.
Keep firm thy feet—by justice stand.
Keep true thy word, a sacred thing.
Keep from the snares the tempters bring.
Keep faith with each you call a friend.
Keep full in view the final end.
Keep firm thy courage bold and strong.
Keep up the right and down the wrong.
Keep well the words of wisdom's school.
Keep warm by night, by day keep cool.

Speech of a Converted Rabbi.

[Rev. J. Nager, the Jewish Rabbi in Mobile who lately professed Christianity, recently delivered an address in the Baptist Church of that city, from which we make a few extracts. His remarks were founded on Psalm 22: 6: "I am a worm and no man."]

The world considers me now a traitor who betrayed his people. I am despised of the people, as they accuse me of denying my God; but I have the answer of a good conscience that I have not betrayed my people, still less my God. I am proud to say I am a Jew, with a Jewish heart and Jewish feelings. Christianity is nothing but the very Jewish religion; it is the consequence of Abraham and of Moses. Christians! your prophets are Jewish prophets; your Messiah, the Messiah of the Jews; your God, the God of Israel. Jesus, the Christ, you could never believe on if he had not been a Jew, the Son of David. The Savior of the world you could never have accepted, if he had not been in the Bible, which was kept and guarded, and handed down to you by the Jewish nation.

Yet Christians! do you not love the one spiritual, invisible God of Abraham, Isaac and Jacob, the God of Sinai, more than your own lives? I believe in one God as taught by Moses; I believe in the God's Shecinah as Moses teaches; I believe in the Son of God, as David and the prophets plainly predict him. I have joined the Christian Church in order to be an Israelite, and not a traitor to Israel. The Christians have accepted the religion of my fathers, and I am willing to follow in the footsteps of my fathers. Yea, my Jewish brethren! I am not a traitor, still less have I forsaken or denied my God. I have not betrayed you. Here, on this spot, I am willing to die for you, if my blood can give you relief. Shed my blood and wash your eyes with it, if that can make you see.

Oh! my Jewish brethren! I wish that you could see the glory of your Messiah! Oh! if I could express the joy of my heart since I saw the light of the Messiah of the Jews! Oh! if my mouth could be the instrument to uncover the feelings of my heart! My flesh is singing, my bones praising, my veins shouting, my blood dancing, and my heart loving. Even the common objects of nature seem covered with a veil of poetry of Christ. Every tree seems to hold up its arms in prayer, and its green looks like a cover of hope, which when moved by the hallelujah singings of the wind, sings the glory of God's love. Mountains seem to bow their heads listening to the sweet old story which is so new and delightful to me. Rivers seem to hasten their currents, in order to bring the glorious news to the wild sea, and the sea quiets its roaring, the billows lie down to hearken to the joyful tidings; the storm is over, and in place of roaring billows, we hear murmuring waters whisper love—the love of Jesus Christ. Rain is nothing but pouring grace, and morning dew the tears of angels weeping for my blind brethren who cannot see their Messiah, and be partakers of his grace.—*Christian Observer.*

Scandal Mania.

There seems to be a mania among certain newspaper sensationalists to invent mischiefs involving ministers. The sacred office is made the target for whole broadsides of abuse. Those modern guardians of the public morals, the scandal-scenting reporters, are in ecstasies of delight when they can trace a real or an imaginary irregularity to the door of a parsonage, or in anywise show an appearance of evil in the walk or conversation of a preacher. We have not a word of allowance for guilty ministers. They deserve the ignominy which inevitably follows a hypocritical profession. They are called to a high and holy work, demanding a clean conscience and a blameless life. They cannot too vigilantly watch their own conduct, nor should they ever claim any exemption from criticism on the ground of their vocation. Ministers are men. Even in the outstart, under the eye of the Savior himself, one of the twelve was a traitor, and another, afterwards reclaimed through penitence and tears, denied his knowledge of Him whom he had vowed to love and serve. And yet the most impudent skeptic does not dare impeach the character of the other apostles on the pretext that Judas and Peter blundered in their following of the Master. The New Testament makes no cloak for either of the erring apostles; nor does Christianity ever presume to whitewash her sinning adherents either in the ministry or in the common discipleship. The insinuation that the Christian Church would hide or excuse sin in her membership is unworthy of honest, secular journalism. While the Gospel never palliates crime, it has a power by which to reach and rescue the criminal, and it affords a balm for every broken and contrite spirit. It seeks and saves the lost. The church does not assume to be a select company of perfect and sinless souls, but rather a sanitarium where the sick and sore of sin may be healed; a refuge where the threatened transgressor may find salvation; a rest where the weary and heavy-laden may find peace; a home where the wandering and tempted may commune with the Lord of life and glory. —*Methodist Recorder.*

"Excuse my Glove."

Certain kinds of mistaken politeness, sincere as they are, are absurd enough to be grotesque. A common mistake of this sort with some persons, even in large cities, is to say, "Excuse my glove," when they offer their hand to a casual acquaintance, or on introduction to a stranger. It might be inferred from this remark that the wearing of gloves is extremely rare in a civilized community, or that the wearer wishes to advertise the extraordinary fact that he has gloves. All he really desires is to appear polite, never suspecting for a moment that he is simply ridiculous.

If you offer to shake hands with any one in a place where it is customary to wear gloves, you certainly need no excuse for compliance with the habit. You might with equal reason, on receiving a visitor at your house, apologize to him for not removing your coat before bidding him welcome.

The superfluous phrase probably had its origin in the days when gloves were clumsy, and used more for protection than as an essential of dress. Then the naked hand was thought to be an evidence of good-will and cordiality. Since gloves have been universally adopted, the idea of asking pardon for wearing them is an anachronism as well as an impropriety.

Gloves are now made to fit exactly, so that, were it courtesy to take them off on encountering one's friends or acquaintances, an amount of time and trouble would be required which would inevitably render a social greeting at once a comical exhibition and a bore.—*Scribner's Monthly.*

Lightning.

Sometimes lightning produces complete and instantaneous paralysis. Jerome Cardan relates that eight reapers, who were eating their dinner under an oak tree, were all struck by the same flash of lightning, the explosion of which was heard far away. When some people passing by approached to see what had happened, they found the reapers to all appearance continuing their repast; one still held his glass in his hand, and another was in the act of putting a piece of bread in his mouth; a third had his hand in the dish. Death had come upon them suddenly while in these positions, when the thunder-bolt fell. Azrael had seized upon them with so much violence that he impressed upon the entire surface of their bodies the mournful tint of his black wings. One might have taken them for statues sculptured out of black marble. The catastrophe was so rapid that the faces of the victims had not time to take any expression of pain; life was suppressed so instantaneously that the muscles remained unmoved. The eyes and the mouths were open as in life; and had not the color of the skin been so changed the illusion would have been complete.—*Appleton's Journal.*

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I would like to have an explanation of Prov. 20: 20. L. H.

Can a Christian lend money on interest? See Ex. 22: 25; Levit. 25: 36, 37. INQUIRER.

Where is the evidence that the last twelve chapters of Ezekiel and Zechariah, and other corresponding scriptures, are such conditional prophecies that we may never see them fulfilled?
HUGH BAKER.

What is the difference between the kingdom of Christ and the church of Christ? A. HERRELL.

If in the new heaven and the new earth there will be no sickness, why will the leaves of the tree be "for the healing of the nations?"
INQUIRER.

An exposition of John 14: 23, 26, is desired.
JOHN BUTTERY.

If Christ's righteousness is imputed to believers to their salvation, could not the sins of the world be imputed to Christ as an exchange?
N. F. NASON.

Please give us the commencement of the spiritualizing view of going to heaven at death.
E. BURNHAM.

Please reconcile the fitness of irresponsible beings (children) as subjects of the kingdom of heaven, while eternal life is only attainable by faith in Christ, if ceaseless being after the resurrection is not an element of man's nature. See Matt. 19: 14. INQUIRER AFTER TRUTH.

In Daniel 8: 14, we have the 2300 *days* brought to view, also a marginal reading, "*evening morning.*" Some translations of this verse read, "Unto two thousand and three hundred *evenings and mornings.*" Query: Is this latter reading correct? If so, is there not something in the original term used in this prophecy, (here translated *days,*) divinely intended to inform us, that these are simply "evening and morning" days, as in Genesis 1st, and not *year* days, as we have supposed? TRUTH SEEKER.

If both words, "mercy-seat" and "propitiation," come from the one Greek word "*ilasterion,*" and the place for the mercy-seat is only in the holy of holies, "the true tabernacle which the Lord pitched and not man," and that "tabernacle of God is to come down from God out of heaven," upon the earth, and Christ himself *is our* "mercy-seat" accompanying that "true tabernacle," when it comes, who can tell us from whence came all we hear about "*Christ leaving the mercy-seat,*" when *he comes,* and also what authority, force, power, or truth there is in the declaration, Will Christ leave *himself* when "he comes?" O. W. S.

"I beheld till the thrones were cast down."—Daniel 7: 9. "And I saw thrones, and they sat upon them, and judgment was given unto them." Rev. 20: 4. What are the thrones here brought to view, and who was it that sat upon them to whom judgment was given? J. F. C.

I would like an explanation of Matt. 27: 52, 53.
THOMAS LANE.

Will there be an opportunity for sinners to repent and be forgiven in the world to come?
INQUIRER.

What is the New Testament meaning, application, and limitation of the term "Church?"
R. O. S.

Do persons receive the Holy Spirit at conversion, or is it a "gift" to be afterward bestowed?
L. L. H.

In what sense can God be said to be in hell?—Ps. 139: 8.

Will some one explain Rom. 9: 22? C. WEBB.

Numbering Israel.

"And Satan stood up against Israel, and provoked David to number Israel."—I Chron. 21: 1. Wherein consisted the sin of this act? And is it now wrong for ecclesiastical rulers to number their church and display the same in the public prints? J. C.

One of two motives doubtless prompted David to number Israel: He either contemplated some enlargement of his dominion, and so wished to know whether the fighting men of his realm were sufficient for the conquest, or a vain-glorious feeling made him anxious to know the extent of his supporting forces, compared with the nations of the earth. If the former, it indicated a loss of confidence in God and a disposition to take his cause into his own hands; if the latter, it indicated a feeling of unholy emulation, similar to that of Herod, who forgot the Lord, took all the glory to himself, and was suddenly smitten with the heaven-sent missiles of death. Whatever might have been the underlying motive, David's conduct was pronounced a grievous sin. He was permitted to choose between a triple penalty—a seven years' famine, a three months' war, or a three days' pestilence. He chose the latter, and got enough of it.

We are of the opinion that the spirit of church-rivalry that pervades christendom to-day is no less inspired by Satan, than was the purpose of David "to number Israel." How terrible the mania for sect-building! How feverish the sect-builders become to see which shall outgrow the others, in the splendor of their temples, the grandeur of their worship, and the greatness of their numbers! When sects become large, wealthy, and commanding in their influence, how much satisfaction the leaders appear to take in parading their denominational greatness before the world! Each seems emulous to become "the biggest church in the land." And then how natural it is for those who are attached to such flourishing ecclesiastical establishments to feel a sense of security because of the swelling numbers. As David calculated that a given amount of martial force would ensure victory and safety, so many seem to feel that when a sectarian institution has gained a given amount of numerical strength it will almost run itself! But this will never do. Sometimes numbers are in God's way. The thirty-two thousand army must be reduced to the three hundred squad, before Gideon can conquer and God can be glorified. O for less church-worship and more Christ-worship!

Antediluvians and Sodomites.

Will the Antediluvians and Sodomites ever be raised? A. A. S.

"The hour is coming in the which ALL that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5: 28, 29. Christ will restore to all the life which they lost in Adam. Special judgments that came upon the Antediluvians, the Sodomites, the Jerusalemites, the Ninnevites, the Tyrians, the Sidonians, and various other cities, cut short their natural lives and hastened the Adamic death, but they did not settle the whole account for their personal sins. The parties thus visited have a claim upon Christ—the second Adam—to lift them out of the grave into which the first Adam dropped them. A large number of those who thus lost their temporal lives were helpless and guiltless children. Shall *they* be doomed to everlasting oblivion because of parental transgression? Besides the sweeping declaration of Christ, that "all shall hear his voice and shall come forth," we have specific references to some of these very parties in connection with the coming judgment day. Addressing Capernaum, so highly favored but so unbelieving, Jesus says: "It shall be more tolerable for the land of Sodom in the day of judgment than for thee." In both members of this sentence he puts the *place* for the *people*. In a similar way he addresses Chorazin and Bethsaida, saying: "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." Then Tyre, Sidon, and Sodom are to be represented in the day of judgment. And if these, why not all the rest?

Souls Under the Altar.

REV. 6: 9-11.

I desire to add a few words to what has been said on this passage. The reader will please open to the passage, to save the room required to transcribe it.

There are four points to be noticed:

1. *What* was seen. Many would have us believe that it was their disembodied, immortal souls. The text does not say so. The primary meaning of the word "soul" is *person.* See Gen. 2: 7. Acts 2: 41, 43; 3: 23; 7: 14; 27: 37, and elsewhere. Of these souls it is said in Rev. 20: 4 that "they lived and reigned with Christ a thousand years." This proves that they were once dead and have had a resurrection. If the word *psuchee* be rendered "person," according to Prof. Whiting and others, all will be plain.

2. *Where* were they seen? "Under the altar." Where was the altar? It was where these souls or persons were "slain." Was that in heaven? Surely no such thing ever occurred in heaven. Then it must be on earth. Dr. A. Clarke, the Commentator, admits this. He says: "The altar is upon earth—not in heaven." It seems that John saw in vision the great slaughter-field where the martyrs were to be slain upon the earth for "the testimony which they held," and he very significantly called it an "altar."

3. Their *cry.* What was it that cried, and how? It will be observed that the account is clothed more or less in symbolic language, and should not be so explained as to contradict plain scripture. We read in Gen. 4: 10 that the "blood" of Abel "cried unto me [God] from the ground." In a similar way the blood of martyred millions cries for vengeance.

4. Their *condition.* They were not only "under the altar," but they were "killed." The very "souls" that John "saw," and that "cried," are said to have been "killed." I think it is plain that John saw in vision the saints who were martyred during the papal persecution. As they lay weltering in their blood, which was a witness against their tormentors, they were told to "rest" for a little season" until their brethren should share their fate. Soon their rest will be broken, and they will come forth to reign with Christ. W. N. TENNEY.

Forsaking All.

A correspondent wishes to know how much is implied in these words: "Whosoever he be of you that forsaketh not all that hath, cannot be my disciple."

They cannot be taken literally, for then *every* Christian would be required to forsake his business, his home, his family, and *all* that he possessed. What could the result be but domestic, social, and financial chaos?

The true idea seems to be that everything we possess is to be consecrated to the service of our Master. His work must occupy the first place, and all else must be at his disposal. Some are called to forsake one thing, some another. We must be ready to give up *everything* that comes between us and Christ, or that hinders our rendering the service which he requires. W. F. SMITH.

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When and by whom were the Old Testament books of our Protestant Bible first declared to be canonical Scripture? J. H. W.

Prof. Robert Milligan, President of the College of the Bible in Kentucky University, in his work entitled Reason and Revelation, p. 210, speaking of the canon, says: "When these books"—the books of the O. T.—"were all collected into one volume, is not known with absolute certainty, but it is probable that this was done for the sake of convenience, as was the custom before the captivity,* soon after the last book was written by Malachi; after this the work of revision probably continued, as the Jews say, till the spirit of prophecy ceased with Simon the Just, the last member of the Great Synagogue and last School of the Prophets, about 300 B. C. Of the truth of this, the scriptures themselves furnish strong evidence. In Nehemiah 12: 22, for example, there is mention made of Jaddua the High Priest, and also of Darius Codomannus, king of Persia, both of whom lived at least one hundred years after the time of Ezra, and a short time before Simon the Just; and in the third chapter of the first book of Chronicles the genealogy of the sons of Zerubbabel is brought down to about he same period; and hence the year 300 B. C. is the approximate time that is now most generally assigned, by both Jewish and Christian writers, as the closing period of the Old Testament canon. Soon after that the entire Hebrew Bible, consisting of thirty-nine books, was translated into Greek, under the auspices and patronage of Ptolemy Philadelphus, for the famous Alexandrian Library, and from that important epoch in sacred literature, the Old Testament scriptures have been in the hands of both Jews and Gentiles; *so that it has ever since been absolutely impossible to make any change in these sacred books without detection.*"

Allow me to recommend to J. H. W., and all others who desire a knowledge of the Scriptures, as to their genuineness, authenticity, &c., and also how to study the Bible, to procure at once President Milligan's work, "Reason and Revelation," the price of which is within the reach of all. R. A. B.

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Peter's Tabernacle.

What did Peter mean by saying, "Shortly I must put off this, my tabernacle?" Did he believe he would be conscious independent of his mortal body?

It cannot be shown that Peter ever believed that he would be conscious independent of his mortal body. In the passage quoted, the meaning must be the same as if the apostle had said: "Shortly I must put off this life, even—in like manner—as our Lord Jesus Christ hath shewed me." The whole tenor of his epistles and preaching show plainly that his hope of life was through Christ, by a resurrection from the dead. Says he, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, has begotten us again unto a lively hope, [or a hope of life,] by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." And in another place, speaking of our Savior, he says: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Then I sum up the teachings of the apostle thus: 1. I am now in this tabernacle, or life. 2. Shortly I must put off this life. 3. I have a hope of life by the resurrection of Jesus Christ from the dead, who is our only Savior. 4. Eternal life is not ours by natural creation, but a gift reserved in heaven, ready to be revealed in the last time.

J. H. BULLOCK.

To C. E. Barnes.

If the New Testament "no where makes the claim" of inspiration, by what authority do men claim that it is so inspired? If none of the New Testament writers claim inspiration for themselves, what right have others to claim it for them? Can oral instruction be termed inspiration in any proper sense?

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NEW YORK sends through its post-office 250,000 letters a day, which, together with newspapers, amount to 38 tons of matter.

BEING asked what made him so dirty, an unwashed street Arab's reply was: "I was made, as they tell me, of dust, and I suppose it works out."

CARDINAL MANNING believes the Catholic Church is "approaching a crisis the most fiery in three hundred years." Does that mean more burnings at the stake?

SPAIN has paid the last instalment of the $80,000 *Virginius* indemnity. The question is now settled vastly more economically than if it had been done by war.

CALCULATION, based on the recent observations of the transit of Venus, makes the earth about seven millions of miles nearer the sun than it was supposed to be.

MONTPELIER, Vermont, has suffered severely from fire, which destroyed nearly half the business part of the town. Preparations are made for immediate rebuilding.

THE Great Salt Lake threatens to grow too large for its confines. Since 1861 there has been a steady rise, and it is eating under the land on both sides at a tremendous rate.

ONE of the curiosities of English ecclesiastical law is that while a clergyman of the Established Church may preach in the streets, in a theatre, or in a music hall, he may not preach in a place of worship belonging to dissenters.

THE Presbyterian Synod, which met in London lately, made special approval of the work of Messrs. Moody and Sankey. The endorsement of such a conservative body is an event of great religious significance.

A WESTERN editor appeals to his delinquent subscribers by saying: "This week we have taken in potatoes and pickles on subscription. Now, if you will bring in some vinegar for the pickles and some wood to roast the potatoes, we can live till artichokes get big enough to dig."

A VERY destructive fire at Oshkosh, Wis., has nearly ruined the city, leaving a blackened, desolated district of a mile and a half in length and half a mile wide. It is estimated that the loss is $750,000. Three lives were lost, and it was said, "The city is in the hands of a mob, and extra police are on duty."

THE catalogue of Columbia College for 1874-5, shows that there are 1,326 students in the college, 151 being in the classical and scientific departments, 201 in the school of mines, 522 in the law school, and 452 in the school of medicine. This is a larger number of students than has ever been enrolled upon the books of any American college.

"A CHRISTIAN LADY" remonstrated by letter with the *Jewish World* because of its revilement of Christians, in which she assumes that the Jews are looking for the Divine Messiah to *come,* "for salvation." But the editor corrects her, saying, "Our correspondent is in error with regard to our looking for salvation to the Messiah. Such is *not* the Judaic belief."

MR. E. B. WARD, of Detroit, who recently died, left five million dollars, and a number of heirs who have done nothing but quarrel ever since, and seem likely to continue the business until the money is spent in litigation. The moral is obvious. Every man his own executor is the lesson of to-day. Give while you have it, and while you can control your own beneficence.

A WOMAN in Wilkes county, N. C., has given birth to triplets five times in succession. The children of each birth have been raised, and the whole number are now alive. No two of the children resemble each other in any marked degree, except the color of the hair. In the sex the female predominates largely. The children are all well developed, and without the least malformation.

THE largest wooden bridge in the world caught fire a few nights ago, and is now a heap of charcoal and ashes. It was the Portage Bridge on the Erie Railway, spanning the Genesee River and Falls, at a point about sixty miles this side of Buffalo. The through business of the railway will suffer no interruption, as there are three through routes in other directions. A new bridge of iron will at once be erected in place of the ruined structure.

A TELEGRAM from Buenos Ayres states that the most appalling tragedy for the last fifteen years occurred on Sunday at the Jesuit College, at that place, which was assailed by a mob estimated to number from 10,000 to 20,000. The building was set on fire with petroleum, while some of the priests were killed and others badly wounded. The mob also sacked the Archbishop's palace, having taken offence at a pastoral published a few days before.

ON the 14th instant five of the convicts in the prison at Sing Sing, N. Y., who were working in the adjacent quarries, jumped on the engine of a slowly passing train, drove the engineer and fireman off, detached the engine from the cars, put on all the steam they could, and thus made their escape. After running about four miles in the direction of New York, the engine stopped and the convicts took to the woods. A large force turned out in pursuit, but at last accounts they had failed to capture the lost game.

A PETITION is before the Massachusetts Legislature, praying for a formal repeal of the sentence of punishment pronounced against Roger Williams by the General Court of Massachusetts Bay in the year 1635. The ground of the petition is "that Roger Williams was banished because of his advocacy of the separation of Church and State; that that principle has since been recognized as correct, and has since been of great benefit to the United States, and therefore that Roger Williams, its first advocate, ought to be set right."

SEVERAL instances of quick telegraphing have been brought under our notice of late, but the following shows the perfection to which the cable telegraph service has been brought: A message was sent from New York to London, and in thirty minutes, actual time, the answer was received in New York. Another dispatch was sent to London, to which a reply was received in thirty-five minutes, actual time. In neither of these instances was any special effort made to hurry the answers, but the party addressed sent the reply to the London office by the messenger delivering the original message.

A FRENCH naturalist, M. Margelidet, has just published the results of an interesting experiment in natural history. On the 15th of January, in the year 1850, he caused a cavity to be hollowed in a large stone, put a toad into the cavity, and then sealed up the mouth of the cavity with impermeable cement. The other day, on the 15th of that month, five years, day for day, since he had put the poor creature into durance vile, he broke open the cavity, at the Museum of Natural History, and found the toad within alive and well, though in a torpid condition. Nor has it, since its release, taken any nourishment whatever.

THE steamship Schiller, belonging to the "Eagle Line," which sailed from New York for Hamburg on April 29th, during a dense fog struck on the Retarrier Ledge, near Bishop Rock, off Scilly Isle, and became a total wreck. There were 269 passengers and a crew of 124 men on board, and all but forty-three are believed to have been lost. There was on board a cargo valued at $150,000, besides $300,000 in gold coin and 253 bags of mail. There was a fearful sea raging, and it was scarcely possible for vessels, in search of survivors, to live. The scenes of distress at the office of the company, in New York, among the friends of those who sailed in the Schiller when the news of the disaster was confirmed, were heart-rending.

The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, Calculated to advance the cause of truth.

UNANSWERED QUESTIONS.

The Editor is responsible for the answers given in this Department without any signature. We ask the aid of other pens. These questions furnish excellent themes for interesting articles. Answer them carefully and critically.

I would like to have an explanation of Prov. 20: 20. L. H.

Can a Christian lend money on interest? See Ex. 22: 25; Levit. 25: 36, 37. INQUIRER.

Where is the evidence that the last twelve chapters of Ezekiel and Zechariah, and other corresponding scriptures, are such conditional prophecies that we may never see them fulfilled? HYDE BAKER.

What is the difference between the kingdom of Christ and the church of Christ? A. HERRELL.

If in the new heaven and the new earth there will be no sickness, why will the leaves of the tree be "for the healing of the nations?" INQUIRER.

An exposition of John 14: 33, 36, is desired. JOHN BUTTERY.

If Christ's righteousness is imputed to believers to their salvation, could not the sins of the world be imputed to Christ as an exchange? N. F. NASON.

Please give us the commencement of the spiritualizing view of going to heaven at death. E. BURNHAM.

Please reconcile the fitness of irresponsible beings (children) as subjects of the kingdom of heaven, while eternal life is only attainable by faith in Christ, if ceaseless being after the resurrection is not an element of man's nature. See Matt. 19: 14. INQUIRER AFTER TRUTH.

In Daniel 8: 14, we have the 2300 *days* brought to view, also a marginal reading, "*evening morning.*" Some translations of this verse read, "Unto two thousand and three hundred *evenings and mornings.*" Query: Is this latter reading correct? If so, is there not something in the original term used in this prophecy, (here translated *days,*) divinely intended to inform us, that these are simply "evening and morning" days, as in Genesis 1st, and not *year* days, as we have supposed? TRUTH SEEKER.

If both words, "mercy-seat" and "propitiation," come from the one Greek word "*ilasterion,*" and the place for the mercy-seat is only in the holy of holies, "the true tabernacle which the Lord pitched and not man," and that "tabernacle of God is to come down from God out of heaven," upon the earth, and Christ himself *is our* "mercy-seat" accompanying that "true tabernacle," when it comes, who can tell us *from* whence came all we hear about "*Christ bearing the mercy-seat,*" when *he comes,* and also what authority, force, power, or truth there is in the declaration, Will Christ leave *himself* when "he comes?" G. W. S.

"I beheld till the thrones were cast down."—Daniel 7: 9. "And I saw thrones, and they sat upon them, and judgment was given unto them." Rev. 20: 4. What are the thrones here brought to view, and who was it that sat upon them to whom judgment was given? J. F. C.

I would like an explanation of Matt. 27: 52, 53. THOMAS LANE.

Will there be an opportunity for sinners to repent and be forgiven in the world to come? INQUIRER.

What is the New Testament meaning, application, and limitation of the term "Church?" E. O. S.

Do persons receive the Holy Spirit at conversion, or is it a "gift" to be afterward bestowed? L. L. H.

In what sense can God be said to be in hell?—Ps. 139: 8.

Will some one explain Rom. 9: 22? C. WEBB.

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The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, Calculated to advance the cause of truth.

UNANSWERED QUESTIONS.

The Editor is responsible for the answers given in this Department without any signature. We ask the aid of other pens. These questions furnish excellent themes for interesting articles. Answer them carefully and critically.

I would like to have an explanation of Prov. 20: 20. L. H.

Can a Christian lend money on interest? See Ex. 22: 25; Levit. 25: 36, 37. INQUIRER.

Where is the evidence that the last twelve chapters of Ezekiel and Zechariah, and other corresponding scriptures, are such conditional prophecies that we may never see them fulfilled? HYRUM BAKER.

What is the difference between the kingdom of Christ and the church of Christ? A. BERRELL.

If in the new heaven and the new earth there will be no sickness, why will the leaves of the tree be "for the healing of the nations?" INQUIRER.

An exposition of John 14: 23, 26, is desired. JOHN BUTTERY.

If Christ's righteousness is imputed to believers to their salvation, could not the sins of the world be imputed to Christ as an exchange? N. F. NASON.

Please give us the commencement of the spiritualizing view of going to heaven at death. E. BURNHAM.

Please reconcile the fitness of irresponsible beings (children) as subjects of the kingdom of heaven, while eternal life is only attainable by faith in Christ, if ceaseless being after the resurrection is not an element of man's nature. See Matt. 19: 14. INQUIRER AFTER TRUTH.

In Daniel 8: 14, we have the 2300 *days* brought to view, also a marginal reading, "evening morning." Some translations of this verse read, "Unto two thousand and three hundred *evenings and mornings*." Query: Is this latter reading correct? If so, is there not something in the original term used in this prophecy, (here translated *days*,) divinely intended to inform us, that these are simply "evening and morning" days, as in Genesis 1st, and not *year* days, as we have supposed? TRUTH SEEKER.

If both words, "mercy-seat" and "propitiation," come from the one Greek word "*ilasterion*," and the place for the mercy-seat is only in the holy of holies, "the true tabernacle which the Lord pitched and not man," and that "tabernacle of God is to come down from God out of heaven," upon the earth, and Christ himself *is our* "mercy-seat" accompanying that "true tabernacle," when it comes, who can tell us from whence came all we hear about "*Christ leaving the mercy-seat*," when *he comes*, and also what authority, force, power, or truth there is in the declaration, Will Christ leave *himself* when "he comes?" O. W. S.

"I beheld till the thrones were cast down."—Daniel 7: 9. "And I saw thrones, and they sat upon them, and judgment was given unto them." Rev. 20: 4. What are the thrones here brought to view, and who was it that sat upon them to whom judgment was given? J. F. C.

I would like an explanation of Matt. 27: 52, 53. THOMAS LANE.

Will there be an opportunity for sinners to repent and be forgiven in the world to come? INQUIRER.

What is the New Testament meaning, application, and limitation of the term "Church?" R. O. S.

Do persons receive the Holy Spirit at conversion, or is it a "gift" to be afterward bestowed? I. L. H.

In what sense can God be said to be in hell?—Ps. 139: 8.

Will some one explain Rom. 9: 3? C. WIRE.

Numbering Israel.

"And Satan stood up against Israel, and provoked David to number Israel."—I Chron. 21: 1. Wherein consisted the sin of this act? And is it now wrong for ecclesiastical rulers to number their church and display the same in the public prints? J. C.

One of two motives doubtless prompted David to number Israel: He either contemplated some enlargement of his dominion, and so wished to know whether the fighting men of his realm were sufficient for the conquest, or a vain-glorious feeling made him anxious to know the extent of his supporting forces, compared with the nations of the earth. If the former, it indicated a loss of confidence in God and a disposition to take his cause into his own hands; if the latter, it indicated a feeling of unholy emulation, similar to that of Herod, who forgot the Lord, took all the glory to himself, and was suddenly smitten with the heaven-sent missiles of death. Whatever might have been the underlying motive, David's conduct was pronounced a grievous sin. He was permitted to choose between a triple penalty—a seven years' famine, a three months' war, or a three days' pestilence. He chose the latter, and got enough of it.

We are of the opinion that the spirit of church-rivalry that pervades christendom to-day is no less inspired by Satan, than was the purpose of David "to number Israel." How terrible the mania for sect-building! How feverish the sect-builders become to see which shall outgrow the others, in the splendor of their temples, the grandeur of their worship, and the greatness of their numbers! When sects become large, wealthy, and commanding in their influence, how much satisfaction the leaders appear to take in parading their denominational greatness before the world! Each seems emulous to become "the biggest church in the land." And then how natural it is for those who are attached to such flourishing ecclesiastical establishments to feel a sense of security because of the swelling numbers. As David calculated that a given amount of martial force would ensure victory and safety, so many seem to feel that when a sectarian institution has gained a given amount of numerical strength it will almost run itself! But this will never do. Sometimes numbers are in God's way. The thirty-two thousand army must be reduced to the three hundred squad, before Gideon can conquer and God can be glorified. O for less church-worship and more Christ-worship!

Antediluvians and Sodomites.

Will the Antediluvians and Sodomites ever be raised? A. A. S.

"The hour is coming in the which ALL that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5: 28, 29. Christ will restore to all the life which they lost in Adam. Special judgments that came upon the Antediluvians, the Sodomites, the Jerusalemites, the Ninnevites, the Tyrians, the Sidonians, and various other cities, cut short their natural lives and hastened the Adamic death, but they did not settle the whole account for their personal sins. The parties thus visited have a claim upon Christ—the second Adam—to lift them out of the grave into which the first Adam dropped them. A large number of those who thus lost their temporal lives were helpless and guiltless children. Shall *they* be doomed to everlasting oblivion because of parental transgression? Besides the sweeping declaration of Christ, that "all shall hear his voice and shall come forth," we have specific references to some of these very parties in connection with the coming judgment day. Addressing Capernaum, so highly favored but so unbelieving, Jesus says: "It shall be more tolerable for the land of Sodom in the day of judgment than for thee." In both members of this sentence he puts the *place* for the *people*. In a similar way he addresses Chorazin and Bethsaida, saying: "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." Then Tyre, Sidon, and Sodom are to be represented in the day of judgment. And if these, why not all the rest?

Souls Under the Altar.

REV. 6: 9-11.

I desire to add a few words to what has been said on this passage. The reader will please open to the passage, to save the room required to transcribe it.

There are four points to be noticed:

1. *What* was seen. Many would have us believe that it was their disembodied, immortal souls. The text does not say so. The primary meaning of the word "soul" is *person*. See Gen. 2: 7. Acts 2: 41, 43; 3: 23; 7: 14; 27: 37, and elsewhere. Of these souls it is said in Rev. 20: 4 that "they lived and reigned with Christ a thousand years." This proves that they were once dead and have had a resurrection. If the word *psuchee* be rendered "person," according to Prof. Whiting and others, all will be plain.

2. *Where* were they seen? "Under the altar." Where was the altar? It was where these souls or persons were "slain." Was that in heaven? Surely no such thing ever occurred in heaven. Then it must be on earth. Dr. A. Clarke, the Commentator, admits this. He says: "The altar is upon earth—not in heaven." It seems that John saw in vision the great slaughter-field where the martyrs were to be slain upon the earth for "the testimony which they held," and he very significantly called it an "altar."

3. Their *cry*. What was it that cried, and how? It will be observed that the account is clothed more or less in symbolic language, and should not be so explained as to contradict plain scripture. We read in Gen. 4: 10 that the "blood" of Abel "cried unto me [God] from the ground." In a similar way the blood of martyred millions cries for vengeance.

4. Their *condition*. They were not only "under the altar," but they were "killed." The very "souls" that John "saw," and that "cried," are said to have been "killed." I think it is plain that John saw in vision the saints who were martyred during the papal persecution. As they lay weltering in their blood, which was a witness against their tormentors, they were told to "rest" for a little season" until their brethren should share their fate. Soon their rest will be broken, and they will come forth to reign with Christ. W. N. TENNEY.

Forsaking All.

A correspondent wishes to know how much is implied in these words: "Whosoever he be of you that forsaketh not all that hath, cannot be my disciple."

They cannot be taken literally, for then *every* Christian would be required to forsake his business, his home, his family, and *all* that he possessed. What could the result be but domestic, social, and financial chaos?

The true idea seems to be that everything we possess is to be consecrated to the service of our Master. His work must occupy the first place, and all else must be at his disposal. Some are called to forsake one thing, some another. We must be ready to give up *everything* that comes between us and Christ, or that hinders our rendering the service which he requires. W. F. SMITH.

O. T. Books.

When and by whom were the Old Testament books of our Protestant Bible first declared to be canonical Scripture? J. R. W.

Prof. Robert Milligan, President of the College of the Bible in Kentucky University, in his work entitled Reason and Revelation, p. 210, speaking of the canon, says: "When these books"—the books of the O. T.—"were all collected into one volume, is not known with absolute certainty, but it is probable that this was done for the sake of convenience, as was the custom before the captivity,* soon after the last book was written by Malachi; after this the work of revision probably continued, as the Jews say, till the spirit of prophecy ceased with Simon the Just, the last member of the Great Synagogue and last School of the Prophets, about 300 B. C. Of the truth of this, the scriptures themselves furnish strong evidence. In Nehemiah 12: 22, for example, there is mention made of Jaddua the High Priest, and also of Darius Codomannus, king of Persia, both of whom lived at least one hundred years after the time of Ezra, and a short time before Simon the Just; and in the third chapter of the first book of Chronicles the genealogy of the sons of Zerubbabel is brought down to about the same period; and hence the year 300 B. C. is the approximate time that is now most generally assigned, by both Jewish and Christian writers, as the closing period of the Old Testament canon. Soon after that the entire Hebrew Bible, consisting of thirty-nine books, was translated into Greek, under the auspices and patronage of Ptolemy Philadelphus, for the famous Alexandrian Library, and from that important epoch in sacred literature, the Old Testament scriptures have been in the hands of both Jews and Gentiles; *so that it has ever since been absolutely impossible to make any change in these sacred books without detection.*"

Allow me to recommend to J. H. W., and all others who desire a knowledge of the Scriptures, as to their genuineness, authenticity, &c., and also how to study the Bible, to procure at once President Milligan's work, "Reason and Revelation," the price of which is within the reach of all. R. A. B.

*Compare Deut. 31: 9 and 26; Josh. 1: 8, and 24: 26; I Sam. 10: 25; II Kings 22: 8; Isa. 34: 16; Dan. 9: 2; Josephus, book v, chap. 1, 17.

Peter's Tabernacle.

What did Peter mean by saying, "Shortly I must put off this, my tabernacle?" Did he believe he would be conscious independent of his mortal body?

It cannot be shown that Peter ever believed that he would be conscious independent of his mortal body. In the passage quoted, the meaning must be the same as if the apostle had said: "Shortly I must put off this life, even—in like manner—as our Lord Jesus Christ hath shewed me." The whole tenor of his epistles and preaching show plainly that his hope of life was through Christ, by a resurrection from the dead. Says he, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, has begotten us again unto a lively hope, [or a hope of life,] by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." And in another place, speaking of our Savior, he says: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Then I sum up the teachings of the apostle thus: 1. I am now in this tabernacle, or life. 2. Shortly I must put off this life. 3. I have a hope of life by the resurrection of Jesus Christ from the dead, who is our only Savior. 4. Eternal life is not ours by natural creation, but a gift reserved in heaven, ready to be revealed in the last time. J. H. BULLOCK.

To C. E. Barnes.

If the New Testament "no where makes the claim" of inspiration, by what authority do men claim that it is so inspired? If none of the New Testament writers claim inspiration for themselves, what right have others to claim it for them? Can oral instruction be termed inspiration in any proper sense? J. H. COX.

Items of Interest.

IN Detroit several women have applied for positions as street-car conductors.

NEW YORK sends through its post-office 250,000 letters a day, which, together with newspapers, amount to 38 tons of matter.

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AURORA COLLEGE

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A. A. PHELPS, A. M.

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OBJECT AND SCOPE.

The Bible Banner is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

AFTER THE STORM.

After the storm, a calm;
After the bruise, a balm;
For the ill brings good, in the Lord's own time,
And the sigh becomes the psalm.

After the drought, the dew;
After the clouds, the blue;
For the sky will smile in the sun's good time,
And the earth grow glad and new.

Bloom is the heir of blight,
Dawn is the child of night,
And the rolling change of the busy world
Bids the wrong yield back the right.

Under the fount of ill
Many a cup doth fill,
And the patient lip, tho' it drinketh oft,
Finds only the bitter, still.

Truth seemeth oft to sleep,
Blessings so slow to reap,
Till the hours of waiting are weary to bear,
And the courage is hard to keep!

Nevertheless, I know,
Out of the dark must grow,
Sooner or later, whatever is fair,
Since the heavens have willed it so.

—*Alice A. Crawford.*

DAVID AND GOLIATH.

BY ALVIRUS N. HITCHCOCK.

Many hundred years ago the quiet valley of Elah was the theater of a scene which, in many respects, is without a parallel in human history. Hostile camps were pitched on either side, and from rocky summits two powerful armies eyed each other with threatening look. Sword and helmet gleamed in the sun, and everything betokened an approaching conflict. Indeed, no roll of musketry or cannon's boom ran along the vale, for nations had not yet developed the arts of war; yet, without doubt, the best appliances of the age were brought to the spot. Chief among these were extraordinary personal activity, nerve and valor. Israelite and Philistine seemed bent each on the extermination of the other. But on this occasion, a strange resort of the latter army seemed to promise victory to themselves, while it spread terror among the Israelites. Foremost among the Philistines was an immense giant, wearing a coat of mail, the reputed weight of which was about one hundred and sixty-five pounds. The head of his spear alone weighed twenty pounds. This huge warrior, attended by a

DAVID AND GOLIATH.

shield-bearer, descended into the valley, and made an open challenge to fight in a hand-to-hand conflict with any person whom the Israelites might send. Such were his defiant threats and boastings that fear and dismay seized the army of Israel, and no one dared to accept the encounter. Day after day the challenge was repeated by the enemy, but without avail, although large rewards were offered to any one who would successfully meet him.

Away in the little town of Bethlehem, on the road from Hebron to Jerusalem, about twelve miles from the prospective battle-field, another scene was transpiring. A young and brave shepherd was watching his father's flocks As an instance of his remarkable courage, he had been known to seize a prowling lion by his beard, and rescue a lamb from his jaws. On the afternoon referred to, he was summoned to his father, who bade him take several loaves and about three pecks of parched corn, and carry them in haste to his brothers at the camp. Rising early in the morning, he and his driver set out in a carriage, and reached the encampment just as the giant warrior was advancing with loud and daring threats. Seeing the consternation of his people, the heart of the young swain kindled with heroic enthusiasm. He at once offered to meet the foe, but was treated with contempt. He then appealed to the king, who likewise sought to discourage him. But he was not to be put off. He felt that the Lord was in the battle, and that victory would attend the right. He assured the king that He who had delivered him from the lion and the bear would also give this wicked lobster into his hands. At length the king gave consent, and invested the stripling with his own royal armor. But he girded his sword, and refused such military equipments, for he had not proved them. He laid aside the weapons of the king, took up his staff, and went to the brook that ran in the valley. All look on in astonishment at the strange proceeding, and many glances are passed around among the multitude. Soon he leaves the brook, having collected five smooth stones. "Foolish youth!"—"What does he expect to do with those?"—"Send him back to the farm!"—come from many a lip. But the servant of God listens to no discouraging word. He firmly grasps his staff, and with steady pace moves toward the towering Philistine. As soon as the proud veteran catches sight of the youth, he accosts him with mocks and curses. The young hero halts a moment and thus addresses him: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of battles, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee; and I will take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands." Saying this, he takes one of the stones which he has gathered, puts it into his sling, and hurls it at the advancing Philistine. It takes effect, and the haughty giant falls prostrate upon his face. The victor runs to the fallen foe, draws his ponderous sword, and strikes off his head, which he is about to bear away in triumph as the army of Israel advance with shouts, and pursue the retreating enemy.

No honor now seemed too great for the young conqueror. Everywhere he was saluted with acclamations of praise. But although the king at first was pleased with the youth, he afterward became jealous of him, and even sought his destruction. However, the young Bethlehemite escaped all violence, and even returned kindness for insult. King Saul, who had departed from God, met only with reverses, and, at length, after being defeated by his enemies, fell upon his own sword and expired. David grew in favor, became king, and the Lord prospered him. Indeed, it is said that in all his experience he never lost a battle. His confidence in God was perfect. Though he afterwards fell into a grievous sin, yet he bitterly repented, and was restored to the divine favor. Many of his strains breathe forth a melting tenderness and penitence almost without a parallel. Taking a general view, and looking at the heart, we can but feel that the statement concerning David is fully warranted, that he was "a man after God's own heart." If *our* confidence in Jehovah is as unwavering as his, and *our* penitence as sincere, we have no cause of alarm.

Wisconsin University.

THE BIBLE.

O Friends! if there is one great thing in this world, it is the Bible of God; great in origin, great in thought, great in promise, great in beauty, great in purpose, great in power, great in its result! It hangs as by a golden cord from the throne of the Highest, and all heaven's light, life, love, and sweetness come down into it for us. It hangs there like a celestial harp. The daughters of sorrow tune it and awake a strain of consolation. The hand of joy strikes it, and it feels a diviner note of gladness. The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends an ear to it, and then it talks to him of an intercessor and an immortal kingdom. The dying man places his trembling hand on it, and there steal thence into his soul these words, "Lo, I am with you always, even unto the end of the world." "When thou passest through the waters, they shall not overflow thee; and through the fires, thou shalt not be burned." "Be of good cheer, I have overcome the world!" "The last enemy that shall be destroyed is death." This mortal shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up in victory." Where is promise, where is philosophy, where is song like this? Magnify the word of God!

BURNING WORLDS.

The belief that this world is ultimately to be destroyed by fire is supported by the discovery that such a fate has befallen far larger planets than ours. French astronomers assert that no fewer than fifteen hundred fixed stars have vanished from the firmament within the last three hundred years. Tycho Brahe gives an interesting account of a brilliant star of the largest size, which, on account of its singular radiance, had become the special object of his daily observation for several months, during which the star gradually became paler until its final disappearance. La Place says that one of the vanished fixed stars of the northern hemisphere afforded indubitable evidence of having been consumed by fire. At first the star was of a dazzling white, next of a glowing red and yellow lustre, and finally it became pale and ash-colored. The burning of the star lasted sixteen months, when this sunny visitor, to which perhaps a whole series of planets may have owed allegiance, finally departed and became invisible forever.

Dr. Guthrie says: "We have a great many things taught in our schools now—physiology, philology, craniology, geology—and what the better is a girl for it when she becomes a tradesman's wife? She cannot darn her stocking, bake her bread, boil a potato, or light a fire. When I see a servant making two or three attempts to light a fire, I am tempted to say, 'My good friend, let me try and do it for you.' I do not, remember, despise these ologies, but I am for stitchology, bakeology, boilology."

Doctrinal.

"PROVE ALL THINGS."

"ETHICS OF FUTURE PUNISHMENT."

A REVIEW BY JAMES LISLE.

In the April "Banner," we find, from the pen of J. H. Whitmore, an article on the topic named above. We have read it with interest, but dissent from its conclusions.

In reviewing it, we propose to show that Mr. W.'s objections to the orthodox view recoil upon himself; that whether the objections be valid or not, he cannot safely urge them. We will show, for instance, that if, as he alleges, the orthodox doctrine be of immoral tendency, his own doctrine is, on the *very same grounds*, liable to the same objection.

But while taking this course, we freely admit that if one call you a thief, you do not prove your innocence by retorting, "You are another." To clear yourself, you must present evidence. Yet if one argues that black is white, the best way to reason with him may be to admit, for the time, that black is white, and then show what these principles lead to. In making this criticism, we disclaim all personal feeling against Mr. W., though we feel justified in using great plainness of speech. "Truth seeks no favors—she only asks a hearing."

Mr. W. admits that the impenitent will be punished in the next world, but he does not tell us in what that punishment consists. Destructionists do not agree on this point. Some hold that after the Judgment, the condemned will be at once blotted out of being—extinguished in a moment. They hold that this "extinction"—an instant and painless death—is the "future punishment" threatened. Observe that on this view, all future *suffering*—all conscious misery—is excluded. Others hold that after the Judgment, the wicked will receive "stripes"—will suffer conscious misery for a longer or shorter period—when their conscious being will be utterly extinguished. This view seems to teach that men must be "tortured" for the sins they have committed, after which they must be "extinguished" because unfit for heaven. We suppose that this is Mr. W.'s position, and shall so argue, unless he shall explicitly assume another. Will he explain?

Mr. W. tells us there are three classes of views concerning future punishment: 1. Restorationism, (or Universalism.) 2. Destructionism—the utter extinction of the wicked. 3. Orthodoxy, so-called—holding that the finally impenitent shall suffer endless misery. He has nothing to say of the "ethics," of the future punishment acknowledged by Restorationists and Destructionists, but pours out the vials of his wrath upon luckless Orthodoxy. He affirms that the orthodox view is "immoral in its tendencies," and is "a slander upon the character of a God of love and mercy." Hear his *ultimatum*: "While I have the reason with which my Creator has endowed me, I can never for one moment admit that the Omnipotent God, the Judge of all the earth, will ever doom any of his creatures to suffer everlasting misery." But suppose the Scriptures say that God *will* send the finally impenitent into a state of endless misery—who shall decide when God and Mr. Whitmore disagree? "*Everlasting punishment*," Matt. 25: 46. What is it?

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We know what a "fearful risk" we incur in defending the orthodox dogma. We shall be classed among the "ferocious," the "heartless," etc., yet we aver that we believe the finally impenitent will suffer endless misery, and we do this in the face of Mr. W.'s statement just quoted.

We think it very unlikely that such men as Richard Watson and Charles Hodge—who have been life-long defenders of the orthodox doctrine—have ever, even in their secret hearts, felt that the dogma in question dishonors God, or, if true, would work injustice to any human being. They teach this dogma because they believe God teaches it; and they believe that the Judge will do right, even while condemning impenitent sinners to endless misery. But they do not rest their defense of the dogma primarily upon their notions of justice; *they rest upon God's word*; and with all due deference to Mr. W., we think these men, as interpreters of Scripture, are fully his peers—that their intellects are not more "miserable" than his own; and yet these men, like Albert Barnes, can freely admit that the sinner's future is "dark, all dark."

By the way, Mr. W. does not tell us where we may find these words attributed to Mr. Barnes. In quoting him, the impression is made that Mr. B. felt that God would be unjust in punishing sinners eternally—at least that he could not justify God in so doing. We think that Mr. B. is wronged in this—that he used the words in some such connection as this: "As one may say of the Christian's future, It is bright, all bright—so one may say of the sinner's future, It is dark, all dark—on him the light of hope can never shine."

We have never met Mr. W., but we suppose that he is an amiable, good-tempered, benevolent gentleman, who enjoys life, appreciates a joke, eats heartily, is no dyspeptic, gives some attention to money-making, and spends some time in recreation, or, more simply, in *pleasuring*. Yet he professes to believe that "the majority of his fellows will be" eternally destroyed; that after *suffering* for an unknown period, their consciousness will be extinguished *forever*, FOREVER! He says he *believes* this. We will not say *his* actions give the lie to his words, yet he sleeps soundly, kisses his wife and baby, listens with pleasure to the songs of the birds and the prattle of innocent childhood, and is careful that the merchant shall not cheat him! Shame, shame! Can he be so "extremely cruel and heartless?

Are we mistaken in our surmises? Does he say that his mind is racked, and his heart tortured, as he thinks of the dreadful suffering ending in extinction of being, to which the wicked are rapidly hurrying? So much the worse. He says the orthodox doctrine "saddens men's lives," etc., but now confesses that his own dogma makes him "austere, morose, unlovely, and unhappy"—that it has made his "religion the handmaid of sorrow rather than of joy. Oh the enormity of "the unscriptural, unreasonable, and *immoral* dogma of Destructionism!"

Mr. W. says that many persecutors—Bloody Mary and others—have justified their cruelty by saying that they only do on a small scale, as God does on a large scale. We confess that we cannot very aptly retort that "many" other persecutors have justified their cruelties on the ground of Destructionism, for, as Mr. W. admits, those who hold with him on this point have never been very numerous. But we have observed that Mr. W., and other Destructionists, are generally willing to do what they can in debate, to "extinguish," "blot out," "destroy" Orthodoxy and its aiders and abettors, and we suspect that their principles have something to do with their practice in this matter.

Mr. W. says that the dogma of the endless misery of the impenitent "plainly contradicts the essential notions of *his mind*. The Orthodox see no such contradiction, and they outnumber the Destructionists, probably five hundred to one. But, then, orthodox intellects are "miserable!"

He thinks God may justly "blot out of being"—"extinguish"—those who offend Him. True, he gives nothing from reason or revelation in support of the "ethics" of his dogma, but why need he? Torture a man for a day, a year, or an age, and then "extinguish" him—this is justice. The wild Indian kills his prisoner, and from the first he intends to do so, but he first exhausts his ingenuity in torturing him. And the Destructionist says that the savage copies his plan from God! Talk about the *cruelty* of the orthodox dogma? Let Universalists try it, if they please, but Destructionists, never.

All admit that God threatens to inflict upon transgressors a fearful and terrible punishment. But why does he *threaten* men? Evidently to restrain them from sinning. We think his threat teaches that the guilty shall suffer eternally. Mr. W. thinks it implies protracted suffering, ending in the extinction of being. Will he now tell us plainly which of these plans he thinks is more likely to *restrain* men from sin, and why?

We admit that some men will not be restrained by the belief of either Restorationism, or Orthodoxy. But neither will they be restrained by Destructionism; because, 1, very few believe it. 2. If they did, those who love sin would say with some of old, (they were Destructionists too,) "Let us eat and drink, for to-morrow we die." We think this shows that Destructionism is "immoral in its tendencies," and we think that if the Orthodox need to consider the "ethics of future punishment" on their view, Destructionists must not shrink from exhibiting the "ethics" of theirs. Let Mr. W. tell us the nature of future punishment on his view, and then show us the "ethics" thereof.

We believe that the finally impenitent will be punished eternally; that they will suffer endless misery. And we think that in avowing this belief, we are as free from vindictiveness and heartlessness, as is Mr. W. in avowing Destructionism. We think God is just, and a theodicy possible. But we also think that the dying sinner, who sees demons around him, and feels that they are come to drag him to *an endless hell*, is no more deceived therein, than a Paul who declared, "There is laid up for me a crown of life," or a Stephen, who "saw the glory of God," or any other believer, who, in death, shouts his triumph, as he sees the unfolding of the heavenly gates.

We know all find that "the way of the transgressor is hard." The libertine rots his body; the drunkard ruins himself; the person who follows sinful pleasure lies down on a bed of thorns. *God permits it all*, yet we believe he is merciful and just. And when told that the wicked shall "go away into everlasting punishment"—"eat of the fruit of his own way"—be "filled with his own devices"—that he shall call, and God will not answer—we believe these things, *for God has said them*, and we would not abate one jot of the terrors that surround "the second death." "To the law and to the testimony," not to the notions of men, whether "essential," or otherwise.

Finally, we do not even intimate a suspicion that Mr. W. is either uncandid, or incompetent to discuss this question. We think he has misjudged us, and has been unnecessarily severe, but we would not "bring against him a railing accusation." We think his article is, throughout, an appeal to passion, and have attempted to expose this feature of it—with what success, let others judge.

Fremont City, Iowa.

INSPIRATION OF THE NEW TESTAMENT.

BY C. E. BARNES.

Brother J. H. Cox: You proposed to me three questions in regard to inspiration, which I will endeavor to answer briefly. 1. "If the New Testament 'nowhere makes the claim' of inspiration, by what authority do men claim that it is so inspired?" Whether there is, or is not proof elsewhere, and of another nature, of the divine inspiration of the New Testament, it is certain that the book does not make that claim for itself as a book. This you believe, of course, as well as myself; or if you do not, then perhaps you will refer me to the chapter where such claim is made, and I will duly make acknowledgment. But in the absence of such claim, (for there is none,) your question, "by what authority do men claim it is so inspired?" is no more of a "poser" for me than for yourself to answer. As far as my knowledge extends of the men who make this claim for the New Testament, I may say the conclusion is argued in various ways, and upon various grounds. Dr. Gregory mainly relies upon four considerations: 1, the reasonableness, 2, the necessity of the thing, 3, the testimony of the apostolic fathers, and 4, the fulfillment of prophecy. (Letter 10.) Bishop McIlvaine seeks proof of this doctrine by arguing thus: 1. The inspiration of the New Testament may be naturally and reasonably inferred from that of the Old." 2. "The same conclusion necessarily follows from the evident inspiration of the apostles in their preaching and other official acts." Copious arguments based upon these and other premises may be found in divers volumes, by authors like Horne, Lord, Gaussen, etc., which, of course, I cannot mention here.

2. You ask: "If none of the New Testament writers claim inspiration for themselves, what right have others to claim it for them?" The answer above given, shows you some of the grounds on which others claim the right to assert it. If Mr. A. B. has never declared to the world that he is an honest man, what right have others to make that claim for him. His whole history closely inspected would probably furnish proof of his honesty a hundred fold stronger than any mere declaration of his own to that fact. Thus I think it is with the New Testament writers.

3. "Can oral instruction be termed inspiration in any proper sense?" I do not know that it can be properly so termed. If you will refer to the last sentence in the second paragraph of my communication on Inspiration, you will see that I expressed myself cautiously in relation to this point: "Whether or not 'inspiration' is the correct word to use in this connection, is for critics to consider; but the book [Revelation] gives abundant evidence that its contents were supernaturally revealed to its writer."

If you inferred from my statement that I did not believe the New Testament to be divinely inspired, you drew an unwarrantable inference, because in my closing paragraph I explicitly stated: "This answer to J. H. W.'s question, is not intended to disprove either the theory of the plenary or partial inspiration of the New Testament writings so far as it is based on other proof, but I have endeavored to confine myself to the particular question, 'Do the books themselves claim to be divinely inspired?'"

Salem, Mass.

REV. 22: 9.

"Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

This passage of sacred scripture is often erroneously used in two cases:

1. As being an evidence that the spirits of human beings can and do return and communicate with persons in the "earth-life." And why? Because, when the angel says: "I am . . . . of thy brethren the prophets," they understand the angel to mean that he was one of the old prophets who once lived on earth. And then, if the angel was once a prophet, the above passage is a proof of spirit-communications.

2. As being an evidence that the spirits of men become angels after they leave this world. But let us examine it. I believe it is correctly translated; but I think the translation would be plainer, though not as smooth, to give every word in full which is understood. For instance, the word "*sundoulos*," fellow-servant, is understood twice, being followed by two genitives to which it belongs. It would then read thus:—"And he saith to me, See (that thou worship me) not; for I am a fellow-servant of thee, and a fellow-servant of the brethren of thee, the prophets, and a fellow-servant of them who keep the sayings of this book: worship God." Here we learn that the angel, instead of being the spirit of one of the prophets, was only a *servant*, 1, of John the Revelator; 2, of the brethren of John, the prophets; 3, of them which keep the sayings of this book; that is, the angel was sent by the Lord God of the holy prophets to show (see verse 6) to them the things which must shortly be done. Such was the employment of angels. The Bible is full of it. But there is not an instance from Genesis down to Revelation where a "departed spirit" was ever employed as a servant. "They rest from their labors," said the Revelator. They rest. Their work is done. What a thought, that when a man lays down his work he may never resume it again. There is no work, no device, no knowledge, no remembrance, no praise, no prayers, no pardon passed in the silence of Sheol!

Such was once the employment of angels. They were sent with messages to the prophets and apostles when God was handing down his Revelation to man. But that time has gone by, and we may never expect another message, or even an utterance from heaven again. And be assured that those who will not accept the present message, and will not hear Moses and the prophets, and Christ and the apostles, would not be persuaded though one rose from the dead!—*I. H. Lord.*

Dean Swift said that the reason a certain University was a learned place, was, that most persons took some learning there, and but few brought any away with them, and so it accumulated.

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All admit that God threatens to inflict upon transgressors a fearful and terrible punishment. But why does he *threaten* men? Evidently to restrain them from sinning. We think his threat teaches that the guilty shall suffer eternally. Mr. W. thinks it implies protracted suffering, ending in the extinction of being. Will he now tell us plainly which of these plans he thinks is more likely to *restrain* men from sin, and why?

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We believe that the finally impenitent will be punished eternally; that they will suffer endless misery. And we think that in avowing this belief, we are as free from vindictiveness and heartlessness, as is Mr. W. in avowing Destructionism. We think God is just, and a theodicy possible. But we also think that the dying sinner, who sees demons around him, and feels that they are come to drag him to *an endless hell*, is no more deceived therein, than a Paul who declared, "There is laid up for me a crown of life," or a Stephen, who "saw the glory of God," or any other believer, who, in death, shouts his triumph, as he sees the unfolding of the heavenly gates.

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Fremont City, Iowa.

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2. You ask; "If none of the New Testament writers claim inspiration for themselves, what right have others to claim it for them?" The answer above given, shows you some of the grounds on which others claim the right to assert it. If Mr. A. B. has never declared to the world that he is an honest man, what right have others to make that claim for him. His whole history closely inspected would probably furnish proof of his honesty a hundred fold stronger than any mere declaration of his own to that fact. Thus I think it is with the New Testament writers.

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1. As being an evidence that the spirits of human beings can and do return and communicate with persons in the "earth-life." And why? Because, when the angel says: "I am . . . . of thy brethren the prophets," they understand the angel to mean that he was one of the old prophets who once lived on earth. And then, if the angel was once a prophet, the above passage is a proof of spirit-communications.

2. As being an evidence that the spirits of men become angels after they leave this world. But let us examine it. I believe it is correctly translated; but I think the translation would be plainer, though not as smooth, to give every word in full which is understood. For instance, the word "*sundoulos*," fellow-servant, is understood twice, being followed by two genitives to which it belongs. It would then read thus:—"And he saith to me, See (that thou worship me) not; for I am a fellow-servant of thee, and a fellow-servant of the brethren of thee, the prophets, and a fellow-servant of them who keep the sayings of this book; worship God." Here we learn that the angel, instead of being the spirit of one of the prophets, was only a *servant*, 1, of John the Revelator; 2, of the brethren of John, the prophets; 3, of them which keep the sayings of this book; that is, the angel was sent by the Lord God of the holy prophets to show (see verse 6) to them the things which must shortly be done. Such was the employment of angels. The Bible is full of it. But there is not an instance from Genesis down to Revelation where a "departed spirit" was ever employed as a servant. "They rest from their labors," said the Revelator. They rest. Their work is done. What a thought, that when a man lays down his work he may never resume it again. There is no work, no device, no knowledge, no remembrance, no praise, no prayers, no pardon passed in the silence of Sheol!

Such was once the employment of angels. They were sent with messages to the prophets and apostles when God was handing down his Revelation to man. But that time has gone by, and we may never expect another message, or even an utterance from heaven again. And be assured that those who will not accept the present message, and will not hear Moses and the prophets, and Christ and the apostles, would not be persuaded though one rose from the dead!—*I. H. Lord.*

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Doctrinal.

"PROVE ALL THINGS."

"ETHICS OF FUTURE PUNISHMENT."

A REVIEW BY JAMES LISLE.

In the April "Banner," we find, from the pen of J. H. Whitmore, an article on the topic named above. We have read it with interest, but dissent from its conclusions.

In reviewing it, we propose to show that Mr. W.'s objections to the orthodox view recoil upon himself; that whether the objections be valid or not, he cannot safely urge them. We will show, for instance, that if, as he alleges, the orthodox doctrine be of immoral tendency, his own doctrine is, on the *very same grounds*, liable to the same objection.

But while taking this course, we freely admit that if one call you a thief, you do not prove your innocence by retorting, "You are another." To clear yourself, you must present evidence. Yet if one argues that black is white, the best way to reason with him may be to admit, for the time, that black is white, and then show what these principles lead to. In making this criticism, we disclaim all personal feeling against Mr. W., though we feel justified in using great plainness of speech. "Truth seeks no favors—she only asks a hearing."

Mr. W. admits that the impenitent will be punished in the next world, but he does not tell us in what that punishment consists. Destructionists do not agree on this point. Some hold that after the Judgment, the condemned will be at once blotted out of being—extinguished in a moment. They hold that this "extinction"—an instant and painless death—is the "future punishment" threatened. Observe that on this view, all future *suffering*—all conscious misery—is excluded. Others hold that after the Judgment, the wicked will receive "stripes"—will suffer conscious misery for a longer or shorter period—when their conscious being will be utterly extinguished. This view seems to teach that men must be "tortured" for the sins they have committed, after which they must be "extinguished" because unfit for heaven. We suppose that this is Mr. W.'s position, and shall so argue, unless he shall explicitly assume another. Will he explain?

Mr. W. tells us there are three classes of views concerning future punishment: 1. Restorationism, (or Universalism.) 2. Destructionism—the utter extinction of the wicked. 3. Orthodoxy, so-called—holding that the finally impenitent shall suffer endless misery. He has nothing to say of the "ethics," of the future punishment acknowledged by Restorationists and Destructionists, but pours out the vials of his wrath upon luckless Orthodoxy. He affirms that the orthodox view is "immoral in its tendencies," and is "a slander upon the character of a God of love and mercy." Hear his *ultimatum*: "While I have the reason with which my Creator has endowed me, I can never for one moment admit that the Omnipotent God, the Judge of all the earth, will ever doom any of his creatures to suffer everlasting misery." But suppose the Scriptures say that God *will* send the finally impenitent into a state of endless misery—who shall decide when God and Mr. Whitmore disagree? "*Everlasting punishment*," Matt. 25: 46. What is it?

When invading Mexico, Cortez burned his ships behind him. His retreat being thus cut off, he must conquer or die. Mr. W. does not follow this example. Instead of burning the ships, he builds new ones, to facilitate his retreat when necessary. Observe his strategy:

1. Those who *profess* the orthodox view are too insignificant, too ignorant, too weak in intellect to deserve notice from Mr. James H. Whitmore, who, with Mr. Froude, (a free thinker, or "liberal Christian,") thinks that he knows of "but one man of more than *miserable* intellect, who in these modern times has dared to defend eternal punishment on the score of justice, and that is Leibnitz." We humble ourselves—we are well nigh *extinguished!* Selah.

2. "Many profess to believe that the majority of their fellows will suffer endless misery, but their actions, that speak louder than their words, give the lie to their profession. *They do not believe it.*" Truly this is information extraordinary. We conclude that if the Orthodox are so insincere and incompetent, Orthodoxy ought to be "extinguished." Destructionism ought to be true, in its application to this, at least.

We know what a "fearful risk" we incur in defending the orthodox dogma. We shall be classed among the "ferocious," the "heartless," etc., yet we aver that we believe the finally impenitent will suffer endless misery, and we do this in the face of Mr. W.'s statement just quoted.

We think it very unlikely that such men as Richard Watson and Charles Hodge—who have been life-long defenders of the orthodox doctrine—have ever, even in their secret hearts, felt that the dogma in question dishonors God, or, if true, would work injustice to any human being. They teach this dogma because they believe God teaches it; and they believe that the Judge will do right, even while condemning impenitent sinners to endless misery. But they do not rest their defense of the dogma primarily upon their notions of justice; *they rest upon God's word*; and with all due deference to Mr. W., we think these men, as interpreters of Scripture, are fully his peers—that their intellects are not more "miserable" than his own; and yet these men, like Albert Barnes, can freely admit that the sinner's future is "dark, all dark."

By the way, Mr. W. does not tell us where we may find these words attributed to Mr. Barnes. In quoting him, the impression is made that Mr. B. felt that God would be unjust in punishing sinners eternally—at least that he could not justify God in so doing. We think that Mr. B. is wronged in this—that he used the words in some such connection as this: "As one may say of the Christian's future, It is bright, all bright—so one may say of the sinner's future, It is dark, all dark—on him the light of hope can never shine."

We have never met Mr. W., but we suppose that he is an amiable, good-tempered, benevolent gentleman, who enjoys life, appreciates a joke, eats heartily, is no dyspeptic, gives some attention to money-making, and spends some time in recreation, or, more simply, in *pleasuring*. Yet he professes to believe that "the majority of his fellows will be" eternally destroyed; that after *suffering* for an unknown period, their consciousness will be extinguished *forever*, FOREVER! He says he *believes* this. We will not say *his* actions give the lie to his words, yet he sleeps soundly, kisses his wife and baby, listens with pleasure to the songs of the birds and the prattle of innocent childhood, and is careful that the merchant shall not cheat him! Shame, shame! Can he be so "extremely cruel and heartless?

Are we mistaken in our surmises? Does he say that his mind is racked, and his heart tortured, as he thinks of the dreadful suffering ending in extinction of being, to which the wicked are rapidly hurrying? So much the worse. He says the orthodox doctrine "saddens men's lives," etc., but now confesses that his own dogma makes him "austere, morose, unlovely, and unhappy"—that it has made his "religion the handmaid of sorrow rather than of joy. Oh the enormity of "the unscriptural, unreasonable, and *immoral* dogma of Destructionism!"

Mr. W. says that many persecutors—Bloody Mary and others—have justified their cruelty by saying that they only do on a small scale, as God does on a large scale. We confess that we cannot very aptly retort that "many" other persecutors have justified their cruelties on the ground of Destructionism, for, as Mr. W. admits, those who hold with him on this point have never been very numerous. But we have observed that Mr. W., and other Destructionists, are generally willing to do what they can in debate, to "extinguish," "blot out," "destroy" Orthodoxy and its aiders and abettors, and we suspect that their principles have something to do with their practice in this matter.

Mr. W. says that the dogma of the endless misery of the impenitent "plainly contradicts the essential notions of *his mind*. The Orthodox see no such contradiction, and they outnumber the Destructionists, probably five hundred to one. But, then, orthodox intellects are "miserable!"

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THE RESURRECTION.

BY J. W. THOMAS.

I shall awake with thy likeness. Ps. 17: 15.

"Awake." This implies sleeping. Death is called sleep. Natural sleep is an emblem of death. At night you dismiss from your mind the cares of the day and retire to your sleeping room for rest. You change your garments, lie down, close your eyes, fall asleep, and are unconscious. Hours pass, unmeasured, unheeded. Morning dawns. You awake, change your apparel, and go forth with renewed strength to meet the duties of another day. At death man's work is done—life ceases—his eyes are closed—his garments changed—he is laid in the grave—covered with the earth—buried out of sight—sleeps—knows nothing. Time passes—the trumpet sounds—the dead awake—their garments are changed—mortality puts on immortality—they are caught up to meet the Lord—go into the city—live forever.

Now for Bible proof. Job, what do you say? Well, sir, I say that "man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job, what was your *prayer?* "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me." What was your *inquiry?* "If a man die, shall he live again?" What was your *hope?* "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer." Very well, Job, but what do you really know about this matter? "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold."

David, what is your idea of this subject? "As for me I shall behold thy face in righteousness. I shall be satisfied when I awake with thy likeness."

Isaiah, what do you think in regard to the raising of the dead? "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Daniel, you are spoken of as a man of great piety and wisdom. Do you entertain the same hope with these brethren? "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Hosea, can you say "Amen" to this? "I will ransom them from the power of the grave; I will redeem them from death: O Death, I will be thy plagues; O Grave, I will be thy destruction."

Well, Prophets, you agree perfectly. I wonder if the Savior and Apostles agree with you. What did Jesus say in one of his discourses, as recorded in the fifth of John? "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

Peter, do you indorse this? "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens, but, being a prophet, he spake of the resurrection of Christ."

Paul, you are an educated man, and have thoroughly investigated this doctrine; what conclusion have you come to? "If Christ be not risen, then is our preaching vain, and your faith is also vain. Then they also which are fallen in Christ are perished." How did you write to the Thessalonian brethren? "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." How will the dead appear when they are raised? "These vile bodies shall be fashioned like his glorious body."

John, how do you like this? "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." Amen.

ENDLESS MISERY.

BY W. C. GAGE.

Intelligent readers of the popular religious press cannot fail to see that the question of future punishment is assuming a new phase in the theological world. Under the pressure of so-called "liberalism" the old dogma of endless misery is giving way to less revolting views of the justice and mercy of God. A few years ago, to barely question the doctrine was regarded as rank heresy, while at the present day, writers in the most popular of our religious journals openly scout the old views of punishment, and even the more radically "orthodox" papers treat the question as on debatable ground.

In some respects this change is encouraging. Many minds which have regarded the dogma as a scriptural one, and hence have been steeled against any assault upon it, upon having their faith in it shaken will be better prepared to investigate the subject candidly from a scriptural standpoint, and be enabled to understandingly accept the truth.

While this will doubtless be true with many as the result of the agitation, with others the result will not be so favorable. The reaction will carry many to the other extreme. While the all-pervading idea of inherent immortality remains as a constituent element of religious creeds, the demolition of the eternal-torment dogma necessarily conduces to the spread of Universalism. Indeed, the popular reaction on this question is already assuming that aspect, as evinced by the tone of its discussion in the religious press.

A recent article in the *Christian Union*, in which the doctrine of eternal misery is openly assailed, instead of questioning the popular interpretation of the scripture phraseology on which the doctrine is supposed to be based, and giving a more rational exposition of its meaning, flatly denies the belief in "everlasting punishment."

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The question is not altogether correct in statement. That cannot properly be called an element of man's nature which rests upon a contingency. "After the resurrection" implies that he does not receive this element until the resurrection. But if Inquirer means to ask how little children can be subjects of the Kingdom and have eternal life after the resurrection, then I must confess I cannot see the necessary connection between the two ideas. The scriptural view I think is this:

1. Though "eternal life is only attainable by faith in Christ," it is evident that if man had not sinned, he would have lived eternally on his obedience. Faith in Christ is a remedy; if the disease had never existed there would be no need of a remedy.

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But if there be no resurrection except of those who have had saving faith in Christ, then there can be no resurrection of children; and then Jer. 31: 15-17 cannot be true, and no reasonable explanation can be given of the words of Jesus respecting little children. The exposition here given accepts these Scriptures, and recognizes little children as subjects of grace and heirs of life through the gospel plan, resting on this broad basis, "As in Adam all die, even so in Christ shall all be made alive."

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THE RESURRECTION.

BY J. W. THOMAS.

"I shall awake with thy likeness. Ps. 17: 15.

"Awake." This implies sleeping. Death is called sleep. Natural sleep is an emblem of death. At night you dismiss from your mind the cares of the day and retire to your sleeping room for rest. You change your garments, lie down, close your eyes, fall asleep, and are unconscious. Hours pass, unmeasured, unheeded. Morning dawns. You awake, change your apparel, and go forth with renewed strength to meet the duties of another day. At death man's work is done—life ceases—his eyes are closed—his garments changed—he is laid in the grave—covered with the earth—buried out of sight—sleeps—knows nothing. Time passes—the trumpet sounds—the dead awake—their garments are changed—immortality puts on immortality—they are caught up to meet the Lord—go into the city and live forever.

Now for Bible proof. Job, what do you say? Well, sir, I say that "man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job, what was your *prayer?* "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a time and remember me." What was your *query?* "If a man die, shall he live again?" What was your *hope?* "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer." Very well, Job, but what do you really believe about this matter? "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold." David, what is your idea of this subject? "As for me I shall behold thy face in righteousness. I shall be satisfied when I awake with thy likeness."

Isaiah, what do you think in regard to the raising of the dead? "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Daniel, you are spoken of as a man of great piety and wisdom. Do you entertain the same hope with these brethren? "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Hosea, can you say "Amen" to this? "I will ransom them from the power of the grave; I will redeem them from death: O Death, I will be thy plagues; O Grave, I will be thy destruction."

Well, Prophets, you agree perfectly. I wonder if the Savior and Apostles agree with you. What did Jesus say in one of his discourses, as recorded in the fifth of John? "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

Peter, do you indorse this? "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens, but, being a prophet, he spake of the resurrection of Christ."

Paul, you are an educated man, and have thoroughly investigated this doctrine; what conclusion have you come to? "If Christ be not risen, then is our preaching vain, and your faith is also vain. Then they also which are fallen asleep in Christ are perished." How did you write to the Thessalonian brethren? "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." How will the dead appear when they are raised? "These vile bodies shall be fashioned like his glorious body."

John, how do you like this? "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." Amen.

ENDLESS MISERY.

BY W. C. GAGE.

Intelligent readers of the popular religious press cannot fail to see that the question of future punishment is assuming a new phase in the theological world. Under the pressure of so-called "liberalism" the old dogma of endless misery is giving way to less revolting views of the justice and mercy of God. A few years ago, to barely question the doctrine was regarded as rank heresy, while at the present day, writers in the most popular of our religious journals openly scout the old views of punishment, and even the more radically "orthodox" papers treat the question as on debatable ground.

In some respects this change is encouraging. Many minds which have regarded the dogma as a scriptural one, and hence have been steeled against any assault upon it, upon having their faith in it shaken will be better prepared to investigate the subject candidly from a scriptural standpoint, and be enabled to understandingly accept the truth.

While this will doubtless be true with many as the result of the agitation, with others the result will not be so favorable. The reaction will carry many to the other extreme. While the all-pervading idea of inherent immortality remains as a constituent element of religious creeds, the demolition of the eternal-torment dogma necessarily conduces to the spread of Universalism. Indeed, the popular reaction on this question is already assuming that aspect, as evinced by the tone of its discussion in the religious press.

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THE BIBLE BANNER,

VINELAND, N. J.

DANCING DISCIPLES.

We have been requested by several to express our views on the subject of Dancing, in its relation to Christian character. Our first thought is, that the whole matter ought to be self-adjusting; that while those who have no higher object may naturally be expected to fritter away life in vain amusements, Christians, who have waked up to the claims of God and the solemnities of eternity, can have no possible relish for such hilarity, and hence hardly need any counsel in the case. In other words, people *ought* to be so thoroughly converted to God as to make it safe to throw out this sweeping challenge: Now commit as many murders, steal as much money, tell as many lies, use as much profane language, practice as much adultery, cheat as many people, drink as much whiskey, use as much tobacco, wear as much jewelry, and attend as many dancing parties, *as you desire!* We ought to be saved from all desire for such "fruits of the flesh", so that a positive prohibition would impose no galling yoke and constitute no painful restraint upon our liberties. Alas, that current Christianity does not always turn out such excellent work as is here indicated! Many who *profess* to have turned their backs upon the world, are greatly troubled with intermittent longings after "the flesh-pots of Egypt." Not really satisfied with gospel "manna," their mouth sometimes waters for the "leeks and onions" of this vain world.

A "dance" is defined by Webster to be "a lively, brisk exercise or amusement, in which the movements of the persons are regulated by art, in figure, and by the sound of instruments, in measure." We do not contend that such an exercise is inherently sinful. It might be entirely harmless, as in the gambols of little children; or it might be even commendable, as when David "danced before the Lord with all his might." But, considering the dance as a fashionable amusement, with its usual excitement, associations, and accompaniments, we have no hesitation in saying that real Christians can have nothing to do with it. You may desire some of our reasons for taking this radical position:

1. *It has an unholy look.* We are commanded to "abstain from all appearance of evil." On this passage Albert Barnes makes the following comment: "A great variety of subjects, such as those pertaining to dress, amusements, the opera, the ball-room, games of chance and hazard, and various practices in the transaction of business, come under this general class; which, though on the supposition that they cannot be proved to be in themselves positively wrong or forbidden, have much the *appearance* of evil, and will be so interpreted by others. In these instances it may be certain that there will be no sin committed by abstaining—there *may be* by indulgence." The most pious have uniformly regarded the dance in the light of a sinful performance, and they are grieved to have those who call themselves Christians spend their time and energies so foolishly. If the "dancing disciples" claim to have a deep experience and a strong faith, while they regard those who object to their course as obtuse and weak, the plainest principles of the gospel require them to give up a questionable practice rather than offend their weak brethren.

2. *It is a worldly amusement.* It is patronized by the children of the world, because their heart-cravings for happiness find here a temporary satisfaction. They drown their sorrows in the whirling excitement of the hour. The pleasure derived is that of exuberant animalism. There is nothing in it that ought to feed a soul in communion with God. Christians claim to be new creatures, with new desires, motives, principles, and aspirations. The word to them is, "Be not conformed to this world." "Come out from among them and be separate." "Love not the world, neither the things that are in the world." "Know ye not that the friendship of the world is enmity with God?" The grace of God teaches us that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world." Who will deny that the giddy dance tends to worldly-mindedness? Who will affirm that it promotes spirituality—that it generates a spirit of prayer—that it is favorable to a growth in grace—that it ever kindled the flame of devotion, or led a sinner to Jesus Christ? Religious conversation would be considered quite out of place amid the foolish gossip and fashionable glitter of the ball-room. Vanity and sensuality are enthroned, and piety is effectually crowded out. The whole tide and tendency of this hilarious exercise are on the devil's side.

3. *It is detrimental to health.* While a given amount of physical exercise, under proper circumstances, is beneficial, very few will be rash enough to make this claim for the popular dance. The heated halls, the late suppers, the feverish excitement, the interruption of sleep, the long-continued exertion involved in jumping and whirling for hours in succession, followed by exposure to all kinds of weather, with the blood hot and the clothing often insufficient for protection—these are the conditions that naturally invite disease, and have actually dug for thousands a premature grave.

4. *It is dangerous to the morals.* Custom makes it allowable for young women to dress for such occasions in a way that would hardly be considered modest at any other time. The sexes are brought into such familiar and fascinating relations to each other, that lascivious feelings are naturally generated, and licentious practices are too often the final and fatal result. On this point we shall give the testimonies of some others, whose deliberate conclusions confirm our strongest words and our worst fears in the matter.

J. H. Brookes, D. D., has written an excellent little work on the subject, published by J. W. McIntyre, 4 South Fifth St., St. Louis, Mo. Cloth, 60 cts.—paper, 25 cts. We commend it to all. In this work the author says:

Fashion, which is often a fool, and still oftener a fiend, even while wearing a smiling face, has succeeded in enthroning the waltz, and her still more lascivious sisters, as the recognized queens of our best society, and under their sway it is fast getting to be our worst society. At the beck of these base tyrants, there are young ladies, I am sorry to say, who will permit liberties to be taken with them in public, which, if attempted in private, they would instantly resent as the most shocking insult. There are fathers and mothers who permit their daughters to attend the "club" or the "hop;" and, after gliding for hours through the voluptuous movement of the waltz, they are accompanied home, it may be, by an accomplished libertine, half drunk with champagne.

The Bishops of the Roman Catholic Church, in the United States, published a Pastoral Letter in 1866, wherein they bear this faithful testimony:

We consider it to be our duty to warn our people against those amusements which may easily become to them an occasion of sin, and especially against the fashionable dances, which, as at present carried on, are revolting to every feeling of delicacy and propriety, and are fraught with the greatest danger to morals.

Bishop Coxe, of the Episcopal Church, uses the following forcible language:

The enormities of theatrical exhibitions, and the lasciviousness of dances, too commonly tolerated in our times, are so disgraceful to the age and so irreconcilable with the gospel of Christ, that I feel it my duty to the souls of my flock to warn those who run with the world to "the same excess of riot" in these things, that they presume not to come to the holy table.

The Baptist Quarterly, for October, 1867, deals a heavy blow, to which a brief extract can hardly do justice. It says:

The dance consists substantially of a system of means, contrived with more than human ingenuity, to incite the instincts of sex to action. . . . Passion, and nothing else, is the true bases of the popularity of the dance.

The late Dr. Alexander, of the Presbyterian Church, wisely remarks:

The step is so easily taken from apparently innocent dancing to that which is free, indiscreet, amorous, and licentious, that a tender conscience will find it safest to reject all.

Wm. S. Potts, D. D., for many years a Presbyterian pastor in St. Louis, draws a dark picture of the dance:

The female is expected to make her appearance in a ball-dress, which means that as much of the person as modesty will at all permit shall be exposed. She may be held in the embrace of the smooth-tongued stranger whom she never saw before, and whose heart is filled with lust, and her panting breast drawn close to his, while waltzing or practicing any of the still more indelicate dances now most fashionable. Do these assemblies and acts commend themselves as very proper for either your sons or daughters?

S. R. Wilson, D. D., in a sermon on dancing thus strikes home:

The promiscuous dance is incompatible with modesty. The evil, indeed, begins in the dancing-school, which, instead of being called a school of easy manners, ought rather to be styled a place where girls are taught to substitute the *finesse* of the coquette for true female delicacy, and boys take their primary lessons in the art of seduction.

These utterances are in harmony with many more that might be selected from the wise and the good, in condemnation of this fashionable and demoralizing amusement. To us the case is so plain that an elaborate argument seems out of place. The idea of *dancing disciples of the lowly Nazarene* appears so self-contradictory, that we wonder how any person who has one grain of grace and two grains of sense should ever have attempted thus to form a partnership between Christ and Belial.

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THE BIBLE BANNER,

VINELAND, N. J.

DANCING DISCIPLES.

We have been requested by several to express our views on the subject of Dancing, in its relation to Christian character. Our first thought is, that the whole matter ought to be self-adjusting; that while those who have no higher object may naturally be expected to fritter away life in vain amusements, Christians, who have waked up to the claims of God and the solemnities of eternity, can have no possible relish for such hilarity, and hence hardly need any counsel in the case. In other words, people *ought* to be so thoroughly converted to God as to make it safe to throw out this sweeping challenge: Now commit as many murders, steal as much money, tell as many lies, use as much profane language, practice as much adultery, cheat as many people, drink as much whiskey, use as much tobacco, wear as much jewelry, and attend as many dancing parties, *as you desire!* We ought to be saved from all desire for such "fruits of the flesh", so that a positive prohibition would impose no galling yoke and constitute no painful restraint upon our liberties. Alas, that current Christianity does not always turn out such excellent work as is here indicated! Many who *profess* to have turned their backs upon the world, are greatly troubled with intermittent longings after "the flesh-pots of Egypt." Not really satisfied with gospel "manna," their mouth sometimes waters for the "leeks and onions" of this vain world.

A "dance" is defined by Webster to be "a lively, brisk exercise or amusement, in which the movements of the persons are regulated by art, in figure, and by the sound of instruments, in measure." We do not contend that such an exercise is inherently sinful. It might be entirely harmless, as in the gambols of little children; or it might be even commendable, as when David "danced before the Lord with all his might." But, considering the dance as a fashionable amusement, with its usual excitement, associations, and accompaniments, we have no hesitation in saying that real Christians can have nothing to do with it. You may desire some of our reasons for taking this radical position:

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"BLESSED ARE THE PURE IN HEART."

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BY L. L. LESLIE.

Joys of earth are transient—all their moments fleeting.
Sorrow follows closely Pleasure's gayest train;
And the heart the lightest, there with gladness beating,
Often, ere the morning, feels the keenest pain.

Earthly joys are transient—who can hold them ever?
Sighs and tears unbidden, crowding to the heart;
And the tear that falleth telleth us that never,
While we journey thither, will the clouds depart.

Here through shade and sunshine we are ever passing;
Tears and smiles alternate gather in our eyes;
And the hope we cherished—oft while it caressing
In our gladness blooms—there it droops and dies.

True the world hath pleasures, and with voice inviting,
Still we raise the listener far from duty's way;
But the bliss she giveth, though awhile delighting,
Like the serpent stingeth to life's latest day.

While for that lasting we are ever sighing,
Let us not, deluded, seek it of the world:
All her joys are fading, and her pleasures flying;
Like the passing moments they are from us hurled.

True joy is from heaven—'tis alone is lasting—
Seeker of true pleasure, turn thine eyes above;
Leave all passing follies all behind thee casting,
Look to where in floweth—source of peace and love.

"GO TO WORK!"

BY MRS. H. P. FRENCH.

Under the above heading, in a recent number of the *Banner*, Bro. Phelps says: "Hundreds of hearts are panting to be useful. The thought of a listless life is painful to them. But they are waiting for golden opportunities which never seem to come. Many of them are looking too high. While they eagerly watch for something to 'turn up' which shall open some grand avenue of usefulness, they allow a thousand little opportunities to pass unimproved." He says that many hesitate when an opportunity to do good presents itself, and stop to consult duty until the time-for action passes by; and then he exhorts us to hesitate no longer, but "*go to work!*" That appeal follows me, somehow, and as I think it over it seems to me that I could tell the experience of many who are stumbling, if not have stumbled, over this question of duty, when they ought to have taken up the cross, performed present duty, and traveled on, trusting in God and ready for the next "golden opportunity" which might be presented. It is too true that many of us neglect or overlook little opportunities, while sighing for something to do for God, and thereby lose many blessings. By being unfaithful in little, we cannot be trusted with much, and so never rise to more important posts of service. And I believe there are many more who shrink from duty because the work required of them looks large, and the responsibility great. They feel their weakness and incompetency, and so they tremble under the cross and pray to be excused.

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Those who read this paper are now trembling before the cross, feeling the woe but shrinking from the open door to usefulness. Beware! beware! Time is short and the King's business requires haste. If God wants a courier to carry a message of salvation, he will not long to argue with you, but will send some one else; and if you refuse to go forward in the Lord's battles, when he calls you promises to go with you and give you power, you may be turned back into the wilderness to wander over stony ground and through sandy deserts. Or, he may take away your commission and order you to stay in the camp; and then, though you may repent your cowardice, and presumptuously go forth to battle without receiving orders from the great Captain, you will get defeated every time.

Dear brother! dear sister! if God appoints a work for you, go about it in his name. If I could see you, face to face, I could tell you of those who have parleyed with God and their own conscience about duty, and ability, and the sacrifices they might have to make, and how bitterly they have suffered in consequence. There is no anguish so deep, no pain so keen, no sting so sharp, as remorse. Would that I could encourage a few to "go to work" and be saved from groaning in anguish over a wasted life. You question your ability. God knows all about your ability; and is he not wise enough to select his own servants to do his work? He formed the brain; can he not fill it with right thoughts? He made the tongue; can he not help it to speak? He created the body; can he not give it strength? But if you stop to parley here when the sands of time are nearly run out, he may take from you what ability you now have. Then don't neglect the little duties, because they are small. Don't refuse to run on little errands; they may be very important. If the message is short and the work simple, it is so much the easier for you. Be humble and obedient, and you shall eat fruit from the tree of life. Do not shrink from even great responsibilities, if God lays them upon you. Says Jesus, "Lo, I am with you always, even unto the end of the world." What is done must be done quickly. "Behold the Judge standeth before the door!"

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Perhaps there are few temptations more common to the flesh than this, but it is a temptation that must be met and overcome before the Christian can abide in peace. Among the things to be put away are "all bitterness and wrath and anger." Eph. 4:31. Col. 3:8.

Anger not only leads a man in a hasty moment to inflict injury on another, but how often the harm rebounds on his own head with added weight. An old proverb says, "Ashes fly back in the face of him who throws them." Many have found that the words spoken and the deeds committed in anger have yielded a terrible harvest of anguish and remorse.

Nothing but the grace of Christ can effectually overcome this evil, but there are some examples recorded of passionate men that are worthy of note.

Plato said to his servant once, when angry, "I would beat thee, but that I am angry." A good comment on Prov. 19: 11.

Matthew Henry tells of a married couple "who were both passionate naturally, but who lived very happily together, by simply observing this rule—*never to be both angry at the same time.*"

It is said of Julius Cæsar that when provoked he used to repeat the whole Roman alphabet before he suffered himself to speak.

It may not always be necessary to repeat the Roman alphabet, but if hasty-tempered Christians would take time before they speak to lift their hearts to Him who knoweth our frame, and to ask the succor He is able to give, there would be fewer regrets over hasty words; fewer heart-aches over unkind deeds; fewer sorrowing souls who mourn their leanness and lack of spiritual power; less bitterness of spirit for harm that can never be repaired; less occasion for the adversaries to speak reproachfully. Let those who need the exhortation try it.

THE EXPERIENCES OF LIFE.

I am sure I can choose when I commence the work of the day; but when the week is ended, when the year is ended, and still more when many years are ended, I look back and find that God has laid out my path. It is like riding on a railroad. While in the cars I see no track; I look out upon the country, and the cars seem running without a track; I see nothing as long as I sit there; but let me look out at the rear of the car, and I see the two rails of the track by which I came. So it is with experience. I see the path by which I have been led. Jacob went out to Laban, and was gone many years; but when he came back he saw how God had led him by the way; he went out alone, and came back a great band. When Joseph dreamed that the sheaves bowed down to his, he must have found how difficult it was of interpretation; but when he looked back over the events of a long life, he could see how God's hand was in it. So the specific events of life have been ordained with reference to us. Every man is doing work which God has prepared for him. We must use the means God has put in our hands; there must be no listlessness. These two doctrines stand together, like the figure of Diana. As you approach the temple gates there is a frown upon her countenance, but as you look back it is changed to a smile. God tells us to bear our burdens every day, and when we look back we shall see that the difficulties that appeared to frown upon us as we faced them, at last smiled upon us. So shall God turn, guide, and mould us until he shall bring us at last to the perfect stature of men.

SCIENCE AND RELIGION.

At a farewell banquet given in New York city in honor of a distinguished scientific lecturer who had the reputation of being somewhat skeptical, Prof. Hitchcock remarked:

"It seems sometimes as though science and religion had met in a very narrow path on a very dizzy ridge, and were interlocking their antlers in a struggle that must be fatal to one or the other. If it must come to this, I think history suggests that not religion, but science, must go down the cliff, for mankind at large manage to get along very well without much science, but mankind at large have never managed to get along without religion. Skepticism may endure for a day, but with the sunset and starlight comes either religion or its disease, superstition, and superstition is the vengeance of Providence on skepticism, sure to come. But there is no need of any such issues. The path is broad enough for both science and religion, and those scientists are greatly mistaken who suspect distrust or jealousy on the part of the best representatives of the religious sentiment."

Trying to please everybody is like trying to apologize to a lot of hornets for running against their nest.

ENTIRE SANCTIFICATION.

Pious Gotthold made this bequest: "I nominate Jesus as my only heir. I now bequeath to him my soul, my family, my relatives, and my acquaintances, that he may adopt, keep, and provide for them by his mighty power unto salvation. The residue of my estate, I intrust to his holy counsel and will, that he may do with it as he listeth, to the advancement of his glory."

Brethren, we must do likewise. Every vestige of self must be laid on the altar. In complete consecration, we must be willing to be anything, do anything, or suffer anything, for the honor or cause of God. A mortgage on time and talent, thought and labor, influence and resources, must be executed voluntarily and cheerfully in favor of Jehovah. Decisively, deliberately, and without any reservation, every hinderance to purity of heart and life must be surrendered. The fulness of our consecration is to be represented by the familiar stanza:—

"Take my soul and body's powers,
Take my memory, mind, and will,
All my goods, and all my hours,
All I know, and all I feel,
All I think or speak or do,
Take my heart and make it new."

Crowning consecration there must be exercised implicit faith in God's power, willingness, and readiness to cleanse the soul from all impurity. Without this active and full trust, all prior convictions, resolutions, and consecration are of little avail. Out of "Doubting Castle," the soul *must* emerge. God's nature and promises *must* be confided in, in the present tense. Between the great act of faith and the reception of the blessing, however gradual may be the evidence, there is not, nor can be, any chasm as to time. Independently of any verdicts of argumentation, any deductions of reason, or any absence of powerful emotion, the soul, yearning for this Beulah of spiritual enjoyment, must believe, *not* that God has done or will do the work, but God DOETH IT. As the hand of faith touches Jesus and his promise,—

"Faith, mighty faith, the promise sees,
And looks to Christ alone;
Laughs at impossibilities,
And cries it shall be done!"

Brethren, I care not whether sanctification be a distinct work or not. Independently of all theories, God calls us to *holiness.* It is this we may and must have, to be in an eminent sense happy, useful, or secure. As the Grecian racers anointed every muscle and limb with unctious and penetrating liquids to increase their agility and speed, we need this divine unction to penetrate every faculty of soul, body, and spirit. Just as every purely white object reflects the prismatic colors of the rainbow, every thoroughly blood-washed soul reflects in the outer life the entire constellation of Christian graces; and, above all, the "image of Jesus."

Lamartine, in his "Travels in the Holy Land," beautifully says: "When I looked back on the blocks of white marble shining in the sunlight, they appeared as masses of dazzling gold." So does a wholly consecrated man appear, when the polish of holiness invests his character and life. The crowning glory of Christian character is for us *to-day.* The saintly Chrysostom, on the last day of his life, said, "Bring me clean linen—put the robes on me, that I may meet my Lord in pure garments." For the clean robes of moral purity we need not wait until death. With them, God is able, willing, and ready to invest us to-day.—*S. V. Leech.*

ALONE WITH GOD.

Christian life in our days is full of activity. It finds pleasure in planning, giving, and working for the advancement of Christ's cause. This spirit of consecration gives joy to all Christians who recognize it, and inspires confident hopes in the aggressive movements of the church. But it conceals also a great peril. All Christian power springs from communion with God. One can do good to others only as his heart pulsates with love to Jesus and has a present experience of his love. We can impart only what we receive. Any stream will run dry, unless led from unfailing springs. Any Christian labor will be fruitless, and Christian zeal will be like sounding brass, unless the soul waits daily on God and finds new strength in prayer and in study of the Bible.

"My Beloved is mine," for he has given himself to me; and I am his. He has bought me with his own blood! Living or dying, I am the Lord's.

Practical Piety.

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BY [illegible]

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I am sure I can choose when I commence the work of the day; but when the week is ended, when the year is ended, and still more when many years are ended, I look back and find that God has laid out my path. It is like riding on a railroad. While in the cars I see no track; I look out upon the country, and the cars seem running without a track; I see nothing as long as I sit there; but let me look out at the rear of the car, and I see the two rails of the track by which I came. So it is with experience. I see the path by which I have been led. Jacob went out to Laban, and was gone many years; but when he came back he saw how God had led him by the way; he went out alone, and came back a great band. When Joseph dreamed that the sheaves bowed down to his, he must have found how difficult it was of interpretation; but when he looked back over the events of a long life, he could see how God's hand was in it. So the specific events of life have been ordained with reference to us. Every man is doing work which God has prepared for him. We must use the means God has put in our hands; there must be no listlessness. These two doctrines stand together, like the figure of Diana. As you approach the temple gates there is a frown upon her countenance, but as you look back it is changed to a smile. God tells us to bear our burdens every day, and when we look back we shall see that the difficulties that appeared to frown upon us as we faced them, at last smiled upon us. So shall God turn, guide, and mould us until he shall bring us at last to the perfect stature of men.

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Pious Gotthold made this bequest: "I nominate Jesus as my only heir. I now bequeath to him my soul, my family, my relatives, and my acquaintances, that he may adopt, keep, and provide for them by his mighty power unto salvation. The residue of my estate, I intrust to his holy counsel and will, that he may do with it as he listeth, to the advancement of his glory."

Brethren, we must do likewise. Every vestige of self must be laid on the altar. In complete consecration, we must be willing to be anything, do anything, or suffer anything, for the honor or cause of God. A mortgage on time and talent, thought and labor, influence and resources, must be executed voluntarily and cheerfully in favor of Jehovah. Decisively, deliberately, and without any reservation, every hinderance to purity of heart and life must be surrendered. The fulness of our consecration is to be represented by the familiar stanza:—

"Take my soul and body's powers,
Take my memory, mind, and will,
All my goods, and all my hours,
All I know, and all I feel,
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Crowning consecration there must be exercised implicit faith in God's power, willingness, and readiness to cleanse the soul from all impurity. Without this active and full trust, all prior convictions, resolutions, and consecration are of little avail. Out of "Doubting Castle," the soul *must* emerge. God's nature and promises *must* be confided in, in the present tense. Between the great act of faith and the reception of the blessing, however gradual may be the evidence, there is not, nor can be, any chasm as to time. Independently of any verdicts of argumentation, any deductions of reason, or any absence of powerful emotion, the soul, yearning for this Beulah of spiritual enjoyment, must believe, *not* that God has done or will do the work, but God DOETH IT. As the hand of faith touches Jesus and his promise,—

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Practical Piety.

"BLESSED ARE THE PURE IN HEART."

TRUE PLEASURE.

BY L. A. LESLIE.

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[illegible] follows closely Pleasure's gayest train;
[illegible] the heart the lightest, there with gladness beating,
[illegible] ere the morning, feels the keenest pain.

[illegible] joys are transient—who can hold them ever?
[illegible] shadows unbidden crowding to the heart;
[illegible] tear that falleth, doth us that never,
[illegible] we journey thither, will the clouds depart.

[illegible] shade and sunshine we are ever passing;
[illegible] smiles alternate gather in our eyes;
[illegible] hope we cherished—oft while it caressing
[illegible] gladdened bosoms—there it droops and dies.

[illegible] world hath pleasures, and with voice inviting,
[illegible] lures the listener far from duty's way;
[illegible] she giveth, though awhile delighting,
[illegible] serpent stingeth to life's latest day.

[illegible] that's lasting we are ever sighing,
[illegible] deluded, seek it of the world:
[illegible] are fading, and her pleasures flying;
[illegible] fading meaneth they are from us hurled.

[illegible] from heaven—this alone is lasting—
[illegible] true pleasure, turn thine eyes above;
[illegible] bring follies all behind thee casting,
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"GO TO WORK!"

BY MRS. H. P. FRENCH.

Under the above heading, in a recent number of the *Banner*, Bro. Phelps says: "Hundreds of hearts are panting to be useful. The thought of a listless life is painful to them. But they are waiting for golden opportunities which never seem to come. Many of them are looking too high. While they eagerly watch for something to 'turn up' which shall open some grand avenue of usefulness, they allow a thousand little opportunities to pass unimproved." He says that many hesitate when an opportunity to do good presents itself, and stop to consult duty until the time-to occasion passes by; and then he exhorts us to hesitate no longer, but "*go to work!*" That appeal follows me, somehow, and as I think it over it seems to me that I could tell the experience of many who are stumbling, or have stumbled, over this question of duty, when they ought to have taken up the cross, performed present duty, and traveled on, trusting in God and ready for the next "golden opportunity" which might be presented. It is too true that many of us neglect or overlook little opportunities, while sighing for something to do for God, and thereby lose many blessings. By being unfaithful in little, we cannot be trusted with much, and so never rise to more important posts of service. And I believe there are many more who shrink from duty because the work required of them looks large, and the responsibility great. They feel their weakness and incompetence, and so they tremble under the cross and pray to be excused.

It is possible that some may read these lines who, years ago, embraced the glorious truths contained in the gospel of Jesus Christ. Their hearts burned within them, and they rejoiced in the blessed light of the Sun of Righteousness. They looked out and saw a world lying in darkness and wickedness; and as they looked their hearts were moved with pity and yearned to bring poor lost souls out of darkness into the sunshine of God's love and truth. Just then, while they were longing to show their love for Jesus by doing sinners good, there was placed before them an open door. Through that door they saw the field all white for the harvest, and they heard the Master's call for reapers. But they shrank back and cried, "O Lord, I cannot go there. I am weak, and the burdens of that work are heavy." Duty demanded that they should warn the people of a coming judgment; but they said, "I am slow of speech, and none would hearken to the message from my lips. Send by whom thou wilt, but not by me." And God was displeased, and gave the work and the honor he designed for them to others who were more willing to work among the reapers, while those who obeyed not his call were chastised.

Some who read this paper are now trembling under the cross, feeling the woe but shrinking back from the open door to usefulness. Beware, O beware! Time is short and the King's business requires haste. If God wants a courier to carry a message of salvation, he will not stop long to argue with you, but will send some one else; and if you refuse to go forward and fight the Lord's battles, when he calls you and promises to go with you and give you victory, you may be turned back into the wilderness to wander over stony ground and through sandy deserts. Or, he may take away your commission and order you to stay in the camp; and then, though you may repent your cowardice, and presumptuously go forth to battle without receiving orders from the great Captain, you will get defeated every time.

Dear brother! dear sister! if God appoints a work for you, go about it in his name. If I could see you, face to face, I could tell you of those who have parleyed with God and their own conscience about duty, and ability, and the sacrifices they might have to make, and how bitterly they have suffered in consequence. There is no anguish so deep, no pain so keen, no sting so sharp, as remorse. Would that I could encourage a few to "go to work" and be saved from groaning in anguish over a wasted life. You question your ability. God knows all about your ability; and is he not wise enough to select his own servants to do his work? He formed the brain; can he not fill it with right thoughts? He made the tongue; can he not help it to speak? He created the body; can he not give it strength? But if you stop to parley here when the sands of time are nearly run out, he may take from you what ability you now have. Then don't neglect the little duties, because they are small. Don't refuse to run on little errands; they may be very important. If the message is short and the work simple, it is so much the easier for you. Be humble and obedient, and you shall eat fruit from the tree of life. Do not shrink from even great responsibilities, if God lays them upon you. Says Jesus, "Lo, I am with you always, even unto the end of the world." What is done must be done quickly. "Behold the Judge standeth before the door!"

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We want a religion that bears heavily, not only on "the exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counters, small baskets from the stall, pebbles from the cotton bags, clay from the paper, sand from sugar, chickery from coffee, alum from bread, and water from the milk cans. The religion that is to save the world will not put all the big strawberries at the top, and all the little ones at the bottom. It will not make one-half pair shoes of good leather, and the other half of poor leather, so that the first shall redound to the maker's credit, and the second to his cash. It will not put Jouvin's stamp on Jenkin's kid gloves; nor make Paris bonnets in the back room of a Boston milliner's shop; nor let a piece of velvet that professes to measure twelve yards come to an untimely end in the tenth, or a spool of sewing silk that vouches for twenty yards be nipped in the bud at fourteen and a half; nor all-wool delaines and all-linen handkerchiefs be amalgated with clandestine cotton; nor coats made of old rags pressed together be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars per thousand into chimneys it contracts to build of seven dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub the ceiling that ought to be smoothly plastered; nor make window blinds with slats that cannot stand the winds, and paint that cannot stand the sun, and fastenings that may be looked at but are on no account to be touched. The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given it, is according to the gospel, though it may be according to law. It looks on a man who thus acts and who continues to live in luxury, as a thief. Such is the religion of the blessed Jesus and of the Bible.

ANGER.

BY W. F. SMITH.

People very much dislike to be considered foolish. Men are willing to be called sharp, smart, keen, shrewd, even when these terms imply something beyond strict honor and uprightness; but to call a man a fool is regarded a gross insult.

If the words of one who has been in much repute for wisdom are to be accepted, there are some people still in the world who must bear the undesirable appellation, for Solomon has written, "Anger resteth in the bosom of fools." Eccl. 7:9.

Perhaps there are few temptations more common to the flesh than this, but it is a temptation that must be met and overcome before the Christian can abide in peace. Among the things to be put away are "all bitterness and wrath and anger." Eph. 4:31. Col. 3:8.

[illegible] only leads a man in a hasty mo[illegible] to [illegible] flict injury on another, but how often [illegible] harm rebounds on his own head with [illegible] weight. An old proverb says, "Ashes fly back in the face of him who throws them." Many have found that the words spoken and the deeds committed in anger have yielded a terrible harvest of anguish and remorse.

Nothing but the grace of Christ can effectually overcome this evil, but there are some examples recorded of passionate men that are worthy of note.

Plato said to his servant once, when angry, "I would beat thee, but that I am angry." A good comment on Prov. 19: 11.

Matthew Henry tells of a married couple "who were both passionate naturally, but who lived very happily together, by simply observing this rule—*never to be both angry at the same time.*"

It is said of Julius Cæsar that when provoked he used to repeat the whole Roman alphabet before he suffered himself to speak.

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ANGER.

BY W. F. SMITH.

People very much dislike to be considered foolish. Men are willing to be called sharp, smart, keen, shrewd, even when these terms imply something beyond strict honor and uprightness; but to call a man a fool is regarded a gross insult.

If the words of one who has been in much repute for wisdom are to be accepted, there are some people still in the world who must bear the undesirable appellation, for Solomon has written, "Anger resteth in the bosom of fools." Eccl. 7:9.

Perhaps there are few temptations more common to the flesh than this, but it is a temptation that must be met and overcome before the Christian can abide in peace. Among the things to be put away are "all bitterness and wrat[illegible] and anger." Eph. 4:31. Col. 3:8. [illegible] not only leads a man in a hasty mo[illegible] to [illegible]flict injury on another, but how of[illegible] harm rebounds on his own head with a[illegible] weight. An old proverb says, "Ashes fly back in the face of him who throws them." Many have found that the words spoken and the deeds committed in anger have yielded a terrible harvest of anguish and remorse.

Nothing but the grace of Christ can effectually overcome this evil, but there are some examples recorded of passionate men that are worthy of note.

Plato said to his servant once, when angry, "I would beat thee, but that I am angry." A good comment on Prov. 19: 11.

Matthew Henry tells of a married couple "who were both passionate naturally, but who lived very happily together, by simply observing this rule—*never to be both angry at the same time.*"

It is said of Julius Caesar that when provoked he used to repeat the whole Roman alphabet before he suffered himself to speak.

It may not always be necessary to repeat the Roman alphabet, but if hasty-tempered Christians would take time before they speak to lift their hearts to Him who knoweth our frame, and to ask the succor He is able to give, there would be fewer regrets over hasty words; fewer heart-aches over unkind deeds; fewer sorrowing souls who mourn their leanness and lack of spiritual power; less bitterness of spirit for harm that can never be repaired; less occasion for the adversaries to speak reproachfully. Let those who need the exhortation try it.

THE EXPERIENCES OF LIFE.

I am sure I can choose when I commence the work of the day; but when the week is ended, when the year is ended, and still more when many years are ended, I look back and find that God has laid out my path. It is like riding on a railroad. While in the cars I see no track; I look out upon the country, and the cars seem running without a track; I see nothing as long as I sit there; but let me look out at the rear of the car, and I see the two rails of the track by which I came. So it is with experience. I see the path by which I have been led. Jacob went out to Laban, and was gone many years; but when he came back he saw how God had led him by the way; he went out alone, and came back a great band. When Joseph dreamed that the sheaves bowed down to his, he must have found how difficult it was of interpretation; but when he looked back over the events of a long life, he could see how God's hand was in it. So the specific events of life have been ordained with reference to us. Every man is doing work which God has prepared for him. We must use the means God has put in our hands; there must be no listlessness. These two doctrines stand together, like the figure of Diana. As you approach the temple gates there is a frown upon her countenance, but as you look back it is changed to a smile. God tells us to bear our burdens every day, and when we look back we shall see that the difficulties that appeared to frown upon us as we faced them, at last smiled upon us. So shall God turn, guide, and mould us until he shall bring us at last to the perfect stature of men.

SCIENCE AND RELIGION.

At a farewell banquet given in New York city in honor of a distinguished scientific lecturer who had the reputation of being somewhat skeptical, Prof. Hitchcock remarked:

"It seems sometimes as though science and religion had met in a very narrow path on a very dizzy ridge, and were interlocking their antlers in a struggle that must be fatal to one or the other. If it must come to this, I think history suggests that not religion, but science, must go down the cliff, for mankind at large manage to get along very well without much science, but mankind at large have never managed to get along without religion. Skepticism may endure for a day, but with the sunset and starlight comes either religion or its disease, superstition, and superstition is the vengeance of Providence on skepticism, sure to come. But there is no need of any such issues. The path is broad enough for both science and religion, and those scientists are greatly mistaken who suspect distrust or jealousy on the part of the best representatives of the religious sentiment."

Trying to please everybody is like trying to apologize to a lot of hornets for running against their nest.

ENTIRE SANCTIFICATION.

Pious Gotthold made this bequest: "I nominate Jesus as my only heir. I now bequeath to him my soul, my family, my relatives, and my acquaintances, that he may adopt, keep, and provide for them by his mighty power unto salvation. The residue of my estate, I intrust to his holy counsel and will, that he may do with it as he listeth, to the advancement of his glory."

Brethren, we must do likewise. Every vestige of self must be laid on the altar. In complete consecration, we must be willing to be anything, do anything, or suffer anything, for the honor or cause of God. A mortgage on time and talent, thought and labor, influence and resources, must be executed voluntarily and cheerfully in favor of Jehovah. Decisively, deliberately, and without any reservation, every hinderance to purity of heart and life must be surrendered. The fulness of our consecration is to be represented by the familiar stanza:—

"Take my soul and body's powers,
Take my memory, mind, and will,
All my goods, and all my hours,
All I know, and all I feel,
All I think or speak or do,
Take my heart and make it new."

Crowning consecration there must be exercised implicit faith in God's power, willingness, and readiness to cleanse the soul from all impurity. Without this active and full trust, all prior convictions, resolutions, and consecration are of little avail. Out of "Doubting Castle," the soul *must* emerge. God's nature and promises *must* be confided in, in the present tense. Between the great act of faith and the reception of the blessing, however gradual may be the evidence, there is not, nor can be, any chasm as to time. Independently of any verdicts of argumentation, any deductions of reason, or any absence of powerful emotion, the soul, yearning for this Beulah of spiritual enjoyment, must believe, *not* that God has done or will do the work, but God DOETH IT. As the hand of faith touches Jesus and his promise,—

"Faith, mighty faith, the promise sees,
And looks to Christ alone;
Laughs at impossibilities,
And cries it shall be done!"

Brethren, I care not whether sanctification be a distinct work or not. Independently of all theories, God calls us to *holiness*. It is this we may and must have, to be in an eminent sense happy, useful, or secure. As the Grecian racers anointed every muscle and limb with unctious and penetrating liquids to increase their agility and speed, we need this divine unction to penetrate every faculty of soul, body, and spirit. Just as every purely white object reflects the prismatic colors of the rainbow, every thoroughly blood-washed soul reflects in the outer life the entire constellation of Christian graces; and, above all, the "image of Jesus."

Lamartine, in his "Travels in the Holy Land," beautifully says: "When I looked back on the blocks of white marble shining in the sunlight, they appeared as masses of dazzling gold." So does a wholly consecrated man appear, when the polish of holiness invests his character and life. The crowning glory of Christian character is for us *to-day.* The saintly Chrysostom, on the last day of his life, said, "Bring me clean linen—put the robes on me, that I may meet my Lord in pure garments." For the clean robes of moral purity we need not wait until death. With them, God is able, willing, and ready to invest us to-day.—*S. V. Leech.*

ALONE WITH GOD.

Christian life in our days is full of activity. It finds pleasure in planning, giving, and working for the advancement of Christ's cause. This spirit of consecration gives joy to all Christians who recognize it, and inspires confident hopes in the aggressive movements of the church. But it conceals also a great peril. All Christian power springs from communion with God. One can do good to others only as his heart pulsates with love to Jesus and has a present experience of his love. We can impart only what we receive. Any stream will run dry, unless fed from unfailing springs. Any Christian labor will be fruitless, and Christian zeal will be like sounding brass, unless the soul waits daily on God and finds new strength in prayer and in study of the Bible.

"My Beloved is mine," for he has given himself to me; and I am his. He has bought me with his own blood! Living or dying, I am the Lord's.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

BEFORE THE LATTICE.

[Suggested by a sermon wherein God's word was likened to a lattice, through which, as we patiently wait before it, the King's face sometimes of a sudden looks.]

They told me the sound of his kingly feet
Would echo among the vines,
And their clusters glow, in the wondrous light
From his presence, which outshines.
I wait in the dew
Of the morning new.
The leaves are astir,
And the air breathes myrrh,
As I watch the hills
For his chariot wheels,
But the clear east glows
In its hush'd repose,
And the Lord of the vintage cometh not!

It is noon, and the languid leaves hang faint
In the stillness of the heat;
While the hush'd winds tarry, to kiss the dust
Of the journey, from his feet.
I stand in the sun,
And I pray, "Oh come!
I faint as I wait,
For my thirst is great,
And these clusters fair
Hang too high in air.
Whose right hand shall give
Me to eat, and live,
While the Lord of the vintage cometh not?"

Who notes that alone in the twilight dim,
I wait at the lattice still?
Though footsore, and weak, abiding yet
The time of his own good will,
I bide in the shade,
Where my tryst is made.
Hush! the waiting air
Breathes everywhere,
"He comes!" and the hills
With expectant thrills
Glow with lambent light
Through the solemn night
As the Lord of the vintage draweth nigh.

* * * * * * * *

Then suddenly all my heart did awake,
As at the lattice he stood.
(Who mindeth the watch of the sultry day,
That rests in the deep still wood?)
He plucked of his vine
For these lips of mine,
And the fruit of Heaven
To my taste was given.
If *he* ope his store,
It shall *close* no more!
So blessing the Lord
For his gracious Word,
I wait—till *again* he draweth nigh!

LIGHT FOR A DARK PLACE.

BY A. FLAVELL.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise." II Pet. 1: 19.

This second epistle of Peter is nearly all devoted to Christ's second personal coming. The comparison in the above text refers to something which was to be obtained from the transfiguration on the mount, but falls short of lighting up a dark place. There was a dark place in Sodom before the righteous were delivered, and also in Egypt, and at the crucifixion, which are all shadows of the midnight darkness that just precedes the day of glory. The disciples asked Jesus, as they came down from the mount, "Why say the scribes that Elias must first come?" Jesus said unto them, "Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already." Our Lord here refers to John the Baptist in order to show the Church the manner of Elijah's coming—that it was not to be literal, but to be represented. The primary fulfillment of Elijah's mission was not in John the Baptist, as our Lord declares it was to precede the great and dreadful day of the Lord, and would bring the restitution of all things. Mal. 4: 5. John's mission was only a faint shadow of the gospel, which precedes the coming kingdom at hand. Peter saw both Moses and Elijah upon the Mount, as the messengers who were to be represented before the restoring of all things. This brings us to the introduction of those two witnesses, in connection with this gospel message—Moses representing the law, and Elijah the prophets. Jesus says that John was a prophet, and much more than a prophet, as he was of the priestly order both by his father and mother, that in him might be represented both the law and the prophets.

Types are small compared with antitypes; hence these two witnesses, under the gospel, are represented by the true church clothed in sackcloth for 1260 years, during which time she was in sorrow and mourning in the wilderness. Rev. 11: 3. Literal Jezebel banishes Elijah for three years and six months, which type was fulfilled in the banishment of the true church by Mystical Jezebel during the same prophetic period. "If any man will hurt them, fire proceedeth out of their mouths and devoureth their enemies;" which was done by Elijah when he called for fire to destroy the captains and their fifties. "These have power to shut heaven that it rain not;" which was also done by Elijah, for three years and a half during the time of his banishment. "And have the power over waters to turn them to blood, and to smite the earth with all plagues as often as they will." Who ever did this but Moses? So the simple reading of the text makes it evident that the two witnesses of Revelation are Moses and Elijah. These are the two which Peter saw in that miniature display as the harbingers of the coming kingdom, who are represented by the suffering church in the dark ages, and by the remnant who have come out of the wilderness.

This church, like her prototype Elijah, comes under the persecuting reign of Mystical Jezebel, and like John the Baptist she is in the wilderness. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17. As the woman was to be in the wilderness 1260 years, the remnant, which is a part of the same true church, comes out at the end of that period into toleration and liberty under the protection of civil rulers. The above quotations show that this church has the testimony of Jesus Christ, which testimony is "the spirit of prophecy." Rev. 19: 10. It is this church that represents Moses and Elijah, or the law and the prophets. She is represented by "two candlesticks," the use of which is to hold up the light that flows from these two sources, the law and the prophets. The candlesticks are not the light; they are made to hold a lamp or a candle, which figures represent the Bible.

"Remember ye the law of Moses, my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Mal. 4: 5. Here the same two witnesses are classed together that appeared on the Mount, and to show more clearly what we are to understand in this passage by the law of Moses, I will refer to a parallel passage. In the 81st Psalm we have, first, the triumph of the church, celebrated with music, after crossing the Red Sea; and in connection with that deliverance the Psalmist gives the law which Malachi refers to, the fulfillment of which has been in our past movement. "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob; this he ordained in Joseph for a testimony." Mal. 5: 3. This law represents the first feast in the seventh month, which is the only feast in the year celebrated at a new moon, by the blowing of a trumpet. As far as I have known, there was a general agreement, in 1844, that this portion of the law was then fulfilled; but the prophets, as well as the law, show clearly that trumpets of alarm were to be sounded prior to Christ's coming.

The most important part of this quotation is, that God has ordained the sounding of this trumpet of alarm for a testimony; and if the first watch in 1844 was ordained of God for a testimony, the last watch will be the same. It is this testimony of Jesus that the remnant-church has, which came out of the wilderness. Rev. 12: 17. And it is the same remnant that fulfills the mission of Moses and Elijah, before the great and dreadful day of the Lord. The time-angel with the open book in Rev. 10 sets his right foot upon the sea and his left foot upon the earth, showing that this testimony is designed for all classes, both heathen and Christian.

After the first alarm-trumpet is sounded the command is given: "Thou must prophecy again, before many people, and tongues, and kings; which also shows that this testimony was to be scattered broadcast over the world. This universal testimony is finished, the same as it was in Egypt, when we came to Peter's "dark place," as the light which God has provided for this place will only be appreciated by the remnant, who have kept a strict watch, and especially the last one. "According to the *days* of thy coming out of the land of Egypt will I show unto him marvelous things." Micah 7: 15. The shadow of our deliverance is to be found in the days of the church coming out of Egypt. Did the prophetic period of 430 years measure the last trying scene through which the church coming out of Egypt passed? No. It was just three days and a half after, that Israel celebrated her deliverance. If the day on which the anti-typical Lamb was slain is counted, we will have the very same period of three days and a half, from that to the resurrection of Christ. We shall pass over the evidence showing that Christ was crucified on Thursday, the day on which the 483 years ended. That period reached to his sufferings, leaving the same "dark place" as the coming out of Egypt, measured by three days and a half.

I have proved that God has ordained the first alarm-trumpet on time for a testimony; and if so, every time message, that has been a fulfillment of the law and the prophets, must be the testimony of Jesus that the remnant church was to have in the time of the end. How is this to be known? I answer, we know it from the banishment of the true Church in 538, and from the time of the end, being definitely marked in 1798 by the King of the South, in his feeble resistance against Napoleon that year. We know it also from the last persecution of Protestants in the same year, as some were to fall even "to the time of the end." And we know it from the fulfillment of the watches behind us. We know it also from the "dark place" into which the church has entered after delivering her last testimony in 1873. Many who profess to be walking in the light of prophecy have scoffed at the scene on Terry's Island, and called it wild fanaticism—a movement by which God's voice was heard in the ends of the earth, as the finishing of the last time-testimony to the world. This shows the importance of keeping a strict watch as a knowledge of the time is based upon it. The church in the wilderness was commanded to sound no alarm-trumpet when Israel was to be gathered. Num. 10: 7.

When the witnesses have delivered their last testimony to the world, "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Rev. 11: 7. A "beast" in prophecy means a civil government; and we are to ascertain what government is meant by the type or shadow God has employed in his word to designate it. The government where this beast proves so successful against the church is under the shadow of Egypt. That is the name by which it is called in the 8th verse. This beast "ascendeth out of the bottomless pit," (or abyss,) which phrase is used to describe any great development of wickedness, where the flood-gates of vice and corruption are thrown wide open: the church being without chronological testimony, which gives her a bold front to withstand the pride, fashion, and abounding iniquity of every description, by which the love of many waxes cold. The death brought upon the church here, is from the Sodom in which she has to move without a testimony; hence it is not a physical death, because she is seen these three and a half prophetic days, and not suffered to be "put in graves." Neither is it altogether a moral death, but rather the loss of that prophetic fire which made the remnant-church, armed with the testimony of Jesus, a terror to evil-doers. But now the scale has turned: the text shows that the multitudes, who were tormented by these two witnesses, "rejoice over them and make merry." V. 10. "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom, and Egypt, where also our Lord was crucified."

The gospel, like the sun, arose in the east, and sets in the west, which is the land Isaiah saw in vision, "shadowing with wings, which is beyond the rivers of Ethiopia. *All ye inhabitants of the world and dwellers on the earth, see ye*, when He lifteth up an ensign on the mountains, and when He bloweth a trump, hear ye." Isa. 18: 1, 3. Where, I ask, is there a land like this, where all nations are represented, and where every country has seen our ensigns or charts exposed to public gaze? There is no country on the globe that has sounded such alarm-trumpets as this, which the prophet has commanded all the inhabitants of the world to hear. Hence there is no country so responsible as this. Extolled to heaven in point of privilege, with this solemn message sounding in her midst for over thirty years, she has degenerated into the anti-type of Sodom, and Egypt, and the crucifixion.

We are now in the anti-type of these three places, which have a threefold shadow of wickedness, and of darkness, and also of the time that measures Peter's dark place. This is the only country where all the watches have been observed, and where the unfaithful can now say that "every vision has failed." "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them." Rev. 11: 11. At the end of these three and a half prophetic days the remnant will be baptized with the day-star of immortality, and she will have literal feet to stand upon. Then she shall appear before the world with more boldness than Elijah did before Ahab at the end of the same period. V. 12. "And they ascended up to heaven in a cloud, and their enemies beheld them." What a sublime scene to witness! On one side, the triumph and glorification of the church; and on the other, unspeakable horror, with deep-felt remorse, on the vast multitude who are separated from God, from Christ, from the Church, from mercy, from probation, and from the nearest tie of family relations, to sink into hopeless despair!

"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven." V. 13. We do not believe in making an earthquake figurative without one single authority in all the Bible. This city is mystic Babylon, which is to sink like a millstone in this great earthquake that will shake all nations, when every mountain and island will be moved out of their places. What was formerly called Popedom, before the Pope was stripped of his provinces in 1859, was divided into ten parts, called Duchies, or Dukedoms, and one of these ten divisions is the city of Rome with its suburbs, which part will sink at the end of the second woe. In the earthquake were slain seven thousand names, or titles of men. "And the remnant were affrighted, and gave glory to the God of heaven." Before the church is changed, when she beholds the solemn scenes bursting upon her like the lightning's flash, with the earth shaking beneath her feet, she will be at first affrighted, but will survive the shock and give glory to the God of heaven. I now see more than ever the importance of the oft-repeated command of Jesus, to watch in order to know the time, because the last three and a half prophetic days are dated from the last watch where the remnant finished her testimony.

The evidence which proves the last watch does not depend upon numbers, nor great names, but upon the infallible truth of the Bible, in its fulfillment. When the church arrived at this important point, in the fall of 1873, God moved upon faithful reporters, who published the last testimony to the ends of the earth. This last period of three years and a half reaches from the fall of 1873 to the spring of 1877, when it shall be proclaimed to earth's remotest bounds that time shall be no longer. This is Peter's more sure word of prophecy, which lights up a place called Sodom and Egypt, where also our Lord was crucified.

We are fast drifting upon this dangerous shore, where the Bible shows plainly in many places that the wreck will be almost universal. May God move upon the hearts of his faithful watchmen to give the trumpet a certain sound that the household may have this last portion of meat in due season. Oh for the power to pray always, lifting up holy hands without wrath or doubting!

Newark, N. J.

THE WARNING.

It is now, in these last days, as in the days of Noah. God's purpose of vengeance has been declared, the warning has come, and the judgment is making haste to follow. But the ark is still open, and the preacher of righteousness beckons you in. For one hundred and twenty years Noah preached, but the unheeding world heard him not. Then he entered the ark, and for seven days he remained there before the deluge came, and standing at the open door of the ark he delivered God's last message of grace, entreating men to come in.

It seems as if we were now in the period corresponding to these last seven days—proclaiming God's last loving message to long-resisting man! For what, then, are you waiting? Are you lingering in the hope that the millennial day will softly steal in upon the world, and that then you will be converted with all the rest? Alas for you! Do you not know that between you and that glory there lies a region as dark as midnight, and strewed with terrors such as earth has not witnessed? Why, then, do you wait without? There is room enough within, and will you not go in and occupy it? There is love enough, and will you not go in and enjoy it? It will cost you nothing; and you are welcome! The Father bids you welcome; and the Son bids you welcome; and angels bid you welcome; and every saved one bids you welcome; and with so many welcomes will you hesitate to delay?—*Horatius Bonar.*

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Types are small compared with antitypes; hence these two witnesses, under the gospel, are represented by the true church clothed in sackcloth for 1260 years, during which time she was in sorrow and mourning in the wilderness. Rev. 11: 3. Literal Jezebel banishes Elijah for three years and six months, which type was fulfilled in the banishment of the true church by Mystical Jezebel during the same prophetic period. "If any man will hurt them, fire proceedeth out of their mouths and devoureth their enemies;" which was done by Elijah when he called for fire to destroy the captains and their fifties. "These have power to shut heaven that it rain not;" which was also done by Elijah, for three years and a half during the time of his banishment. "And have the power over waters to turn them to blood, and to smite the earth with all plagues as often as they will." Who ever did this but Moses? So the simple reading of the text makes it evident that the two witnesses of Revelation are Moses and Elijah. These are the two which Peter saw in that miniature display as the harbingers of the coming kingdom, who are represented by the suffering church in the dark ages, and by the remnant who have come out of the wilderness.

This church, like her prototype Elijah, comes under the persecuting reign of Mystical Jezebel, and like John the Baptist she is in the wilderness. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17. As the woman was to be in the wilderness 1260 years, the remnant, which is a part of the same true church, comes out at the end of that period into toleration and liberty under the protection of civil rulers. The above quotations show that this church has the testimony of Jesus Christ, which testimony is "the spirit of prophecy." Rev. 19: 10. It is this church that represents Moses and Elijah, or the law and the prophets. She is represented by "two candlesticks," the the use of which is to hold up the light that flows from these two sources, the law and the prophets. The candlesticks are not the light; they are made to hold a lamp or a candle, which figures represent the Bible.

"Remember ye the law of Moses, my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Mal. 4: 5. Here the same two witnesses are classed together that appeared on the Mount, and to show more clearly what we are to understand in this passage by the law of Moses, I will refer to a parallel passage. In the 81st Psalm we have, first, the triumph of the church, celebrated with music, after crossing the Red Sea; and in connection with that deliverance the Psalmist gives the law which Malachi refers to, the fulfillment of which has been in our past movement. "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob; this he ordained in Joseph for a testimony." Mal. 5: 3. This law represents the first feast in the seventh month, which is the only feast in the year celebrated at a new moon, by the blowing of a trumpet. As far as I have known, there was a general agreement, in 1844, that this portion of the law was then fulfilled; but the prophets, as well as the law, show clearly that trumpets of alarm were to be sounded prior to Christ's coming.

The most important part of this quotation is, that God has ordained the sounding of this trumpet of alarm for a testimony; and if the first watch in 1844 was ordained of God for a testimony, the last watch will be the same. It is this testimony of Jesus that the remnant-church has, which came out of the wilderness. Rev. 12: 17. And it is the same remnant that fulfills the mission of Moses and Elijah, before the great and dreadful day of the Lord. The time-angel with the open book in Rev. 10 sets his right foot upon the sea and his left foot upon the earth, showing that this testimony is designed for all classes, both heathen and Christian.

After the first alarm-trumpet is sounded the command is given: "Thou must prophecy again, before many people, and tongues, and kings; which also shows that this testimony was to be scattered broadcast over the world. This universal testimony is finished, the same as it was in Egypt, when we came to Peter's "dark place," as the light which God has provided for this place will only be appreciated by the remnant, who have kept a strict watch, and especially the last one. "According to the *days* of thy coming out of the land of Egypt will I show unto him marvelous things." Micah 7: 15. The shadow of our deliverance is to be found in the days of the church coming out of Egypt. Did the prophetic period of 430 years measure the last trying scene through which the church coming out of Egypt passed? No. It was just three days and a half after, that Israel celebrated her deliverance. If the day on which the anti-typical Lamb was slain is counted, we will have the very same period of three days and a half, from that to the resurrection of Christ. We shall pass over the evidence showing that Christ was crucified on Thursday, the day on which the 483 years ended. That period reached to his sufferings, leaving the same "dark place" as the coming out of Egypt, measured by three days and a half.

I have proved that God has ordained the first alarm-trumpet on time for a testimony; and if so, every time message, that has been a fulfillment of the law and the prophets, must be the testimony of Jesus that the remnant church was to have in the time of the end. How is this to be known? I answer, we know it from the banishment of the true Church in 538, and from the time of the end, being definitely marked in 1798 by the King of the South, in his feeble resistance against Napoleon that year. We know it also from the last persecution of Protestants in the same year, as some were to fall even "to the time of the end." And we know it from the fulfillment of the watches behind us. We know it also from the "dark place" into which the church has entered after delivering her last testimony in 1873. Many who profess to be walking in the light of prophecy have scoffed at the scene on Terry's Island, and called it wild fanaticism—a movement by which God's voice was heard in the ends of the earth, as the finishing of the last time-testimony to the world. This shows the importance of keeping a strict watch as a knowledge of the time is based upon it. The church in the wilderness was commanded to sound no alarm-trumpet when Israel was to be gathered. Num. 10: 7.

When the witnesses have delivered their last testimony to the world, "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Rev. 11: 7. A "beast" in prophecy means a civil government; and we are to ascertain what government is meant by the type or shadow God has employed in his word to designate it. The government where this beast proves so successful against the church is under the shadow of Egypt. That is the name by which it is called in the 8th verse. This beast "ascendeth out of the bottomless pit," (or abyss,) which phrase is used to describe any great development of wickedness, where the flood-gates of vice and corruption are thrown wide open; the church being without chronological testimony, which gives her a bold front to withstand the pride, fashion, and abounding iniquity of every description, by which the love of many waxes cold. The death brought upon the church here, is from the Sodom in which she has to move without a testimony; hence it is not a physical death, because she is seen these three and a half prophetic days, and not suffered to be "put in graves." Neither is it altogether a moral death, but rather the loss of that prophetic fire which made the remnant-church, armed with the testimony of Jesus, a terror to evil-doers. But now the scale has turned: the text shows that the multitudes, who were tormented by these two witnesses, "rejoice over them and make merry." V. 10. "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom, and Egypt, where also our Lord was crucified."

The gospel, like the sun, arose in the east, and sets in the west, which is the land Isaiah saw in vision, "shadowing with wings, which is beyond the rivers of Ethiopia. *All ye inhabitants of the world and dwellers on the earth, see ye*, when He lifteth up an ensign on the mountains, and when He bloweth a trump, hear ye." Isa. 18: 1, 3. Where, I ask, is there a land like this, where all nations are represented, and where every country has seen our ensigns or charts exposed to public gaze? There is no country on the globe that has sounded such alarm-trumpets as this, which the prophet has commanded all the inhabitants of the world to hear. Hence there is no country so responsible as this. Extolled to heaven in point of privilege, with this solemn message sounding in her midst for over thirty years, she has degenerated into the anti-type of Sodom, and Egypt, and the crucifixion.

We are now in the anti-type of these three places, which have a threefold shadow of wickedness, and of darkness, and also of the time that measures Peter's dark place. This is the only country where all the watches have been observed, and where the unfaithful can now say that "every vision has failed." "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them." Rev. 11: 11. At the end of these three and a half prophetic days the remnant will be baptized with the day-star of immortality, and she will have literal feet to stand upon. Then she shall appear before the world with more boldness than Elijah did before Ahab at the end of the same period. V. 12. "And they ascended up to heaven in a cloud, and their enemies beheld them." What a sublime scene to witness! On one side, the triumph and glorification of the church, and on the other, unspeakable horror, with deep-felt remorse, on the vast multitude who are separated from God, from Christ, from the Church, from mercy, from probation, and from the nearest tie of family relations, to exist into hopeless despair!

"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven." V. 13. We do not believe in making an earthquake figurative without one single authority in all the Bible. This city is mystic Babylon, which is to sink like a millstone in this great earthquake that will shake all nations, when every mountain and island will be moved out of their places. What was formerly called Popedom, before the Pope was stripped of his provinces in 1859, was divided into ten parts, called Duchies, or Dukedoms, and one of these ten divisions is the city of Rome with its suburbs, which part will sink at the end of the second woe. In the earthquake were slain seven thousand names, or titles of men. "And the remnant were affrighted, and gave glory to the God of heaven." Before the church is changed, when she beholds the solemn scenes burning upon her like the lightning's flash, with the earth shaking beneath her feet, she will be at first affrighted, but will survive the shock and give glory to the God of heaven. I now see more than ever the importance of the oft-repeated command of Jesus, to watch in order to know the time, because the last three and a half prophetic days are dated from the last watch where the remnant finished her testimony.

The evidence which proves the last watch does not depend upon numbers, nor great names, but upon the infallible truth of the Bible, in its fulfillment. When the church arrived at this important point, in the fall of 1873, God moved upon faithful reporters, who published the last testimony to the ends of the earth. This last period of three years and a half reaches from the fall of 1873 to the spring of 1877, when it shall be proclaimed to earth's remotest bounds that time shall be no longer. This is Peter's more sure word of prophecy, which lights up a place called Sodom and Egypt, where also our Lord was crucified.

We are fast drifting upon this dangerous shore, where the Bible shows plainly in many places that the wreck will be almost universal. May God move upon the hearts of his faithful watchmen to give the trumpet a certain sound that the household may have this last portion of meat in due season. Oh for the power to pray always, lifting up holy hands without wrath or doubting!

Newark, N. J.

THE WARNING.

It is now, in these last days, as in the days of Noah. God's purpose of vengeance has been declared, the warning has come, and the judgment is making haste to follow. But the ark is still open, and the preacher of righteousness beckons you in. For one hundred and twenty years Noah preached, but the unheeding world heard him not. Then he entered the ark, and for seven days he remained there before the deluge came, and standing at the open door of the ark he delivered God's last message of grace, entreating men to come in.

It seems as if we were now in the period corresponding to these last seven days—proclaiming God's last loving message to long-resisting man! For what, then, are you waiting? Are you lingering in the hope that the millennial day will softly steal in upon the world, and that then you will be converted with all the rest? Alas for you! Do you not know that between you and that glory there lies a region as dark as midnight, and strewed with terrors such as earth has not witnessed! Why, then, do you wait without? There is room enough within, and will you not go in and occupy it? There is love enough, and will you not go in and enjoy it? It will cost you nothing; and you are welcome! The Father bids you welcome; and the Son bids you welcome; and angels bid you welcome; and every saved one bids you welcome; and with so many welcomes will you hesitate or delay?—*Horatius Bonar.*

Miscellany.

Temperance Plea.

Ye friends of moderation, who think a reformation,
Or moral renovation, would benefit our nation,
Who deem intoxication with all its dissipation,
In every rank and station, the cause of degradation,
Of which your observation gives daily demonstration—
Who see the ruination, distress and desolation,
The open violation of moral obligation,
The wretched habitation, without accommodation,
Or any regulation for common sustentation,
A scene of degradation, unequalled in creation,
The frequent desecration of Sabbath ordination,
The crime of depredation defying legislation,
The awful profanation of common conversation,
The mental aberration and dire infatuation,
With every gradation to maniac desperation—
Ye who with consternation, before this devastation,
Breathe utter condemnation on all inebriation,
Who sanction its duration, or show disapprobation,
Of any combination for its extermination,
Receive a declaration, that offers [illegible]
[illegible],
Or any palliation of this abomination,
The only sure foundation for its utter extirpation,
And under that persuasion, hold no communication
With [illegible] emanation of brewers' fermentation,
Or poisonous preparation of spirits' distillation,
Or any assimilation producing stimulation.
[illegible] determination we call consideration,
And without hesitation, invite co-operation,
Not doubting invitation will raise your estimation,
And [illegible], afford you consolation,
For [illegible] participation with this association,
You may, by meditation, insure the preservation
Of a future generation from all contamination,
And [illegible] indication of such regeneration
[illegible] its final consummation.

Mechanism of Man.

In the human skeleton, about the time of maturity, are 240 bones. The muscles are about 500 in number. The length of the alimentary canal is about thirty-two feet. The amount of blood in an adult averages thirty pounds, or full one-fifth of the entire weight.

The heart is six inches in length and four inches in diameter, and beats seventy times per minute; 4,200 times per hour; 100,800 per day; 36,772,200 times per year; 2,667,440,000 in three score and ten. At each beat two and a half ounces of blood are thrown out of it; one hundred and seventy-five ounces per minute; six hundred and fifty-six pounds per hour; seven and three-fourths tons per day. All the blood in the body passes through the heart in three minutes.

The lungs will contain about one gallon of air at their usual degree of inflation. We breathe, on an average, 1,200 times per hour; inhale 600 gallons of air; 24,000 gallons per day. The aggregate surface of the air cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room twelve feet square.

The average weight of the brain of an adult male is three pounds and four ounces. The nerves are all connected with it directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed 10,000,000 in number, forming a body-guard outnumbering by far the greatest army ever marshalled.

The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. Its average area in an adult is estimated to be 2,000 square inches. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subject to a pressure of 28,000 pounds.

Each square inch of skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain tile one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch for draining the body almost forty miles long.

Man is made marvelously. Who is eager to investigate the curious, to witness the wonderful works of Omnipotent Wisdom, let him not wander the wide world round to seek them, but examine himself. "The proper study of mankind is man."

The Bible Tested.

During his protracted residence in Paris, Bejamin Franklin was once invited to meet with a gay company, where most of the members of the court were present. By one of his bold strokes he made a deep impression, and gained applause by his frankness.

According to the customs of the country, after the usual ceremonies of the evening were over, the gentlemen engaged in free conversation, and the remarks of the company were directed against Christianity. They made the church ridiculous by every means in their power, and treated the Bible with unsparing severity.

They grew more and more excited in their sarcastic observations. One gentleman drew to himself universal attention, stoutly maintaining that the Bible was a book of impious lies, and without the slightest literary value. All the Frenchmen present heartily approved of this decision, but Franklin gave no sign of assent. Being at that time a favorite at court, it was not easy to endure the silent dissent of a man of his worth and influence. They all, therefore, asked his opinion. Franklin replied, in his usual way, that he was not exactly prepared to answer. But he had lately been occupied with the merits of a new book of remarkable excellence which he had just received; and as they had taken the liberty to make light of the literary merits of the Bible, perhaps they would be interested in comparing the value of his new purchase with it. If so, he would read them a short extract. They were all delighted to have the doctor read. With great formality he drew an old book from his pocket, and with the utmost impressiveness read them a poetical passage.

It had its effect. The admiring hearers said it was the best thing they had ever heard or read. "Beautiful!" said one. "How sublime!" said another. "There is nothing grander in the world!" was the general opinion. They all desired to know the title of the book, and whether this was a specimen of its contents.

"Really, gentlemen, said the doctor, chuckling over his triumph, "my book is full of such passages. It is no other than your despised Bible. I have read you the prayer of the Prophet Habakkuk, recorded in the 3d chapter."

Why Prices are High.

Mr. Ruskin, in a recent paper, says: "The weekly bills are double, because the greater part of the labor of the people of England is spent unproductively; that is to say, in producing iron plates, iron guns, gunpowder, infernal machines, infernal fortresses floating about, infernal fortresses standing still, infernal means of mischievous locomotion, infernal lawsuits, infernal parliamentary elocution, infernal beer, and infernal gazettes, magazines, statues, and pictures. Calculate the labor spent in producing these infernal articles annually, and put against it the labor spent in producing food! The only wonder is, that the weekly bill are not tenfold instead of double. For this poor housewife, mind you, cannot feed her children with any one, or any quantity, of these infernal articles. Children can only be fed with divine articles. Their mother can, indeed, get to London cheap, but she has no business there; she can buy all the morning's news for a halfpenny, but she has no concern with them; she can see Gustave Gore's pictures (and she had better see the devil) for a shilling; she can be carried through any quantity of filthy streets on a tramway for threepence; but it is as much as her life is worth to walk in them, or as her modesty is worth to look into a print shop in them. Nay, let her have but to go on foot a quarter of a mile in the West End, she dares not take her purse in her pocket nor let her little dog follow her. These are her privileges and facilities in the capital of civilization. But none of these will bring meat or flour into her own village. Far the contrary! The sheep and corn which the fields of her village produce are carried away from it to feed the makers of Armstrong guns. And her weekly bills are double."

How Lithography was Discovered.

After the first triumphant performance of Mozart's opera of "Don Juan," at Munich, the theatre was deserted by all except one man. Alois Sennefelder had still much to do. After seeing carefully around the stage that no sparks had ignited about the theatre, he retired to his little room to stamp the theatre tickets for the next day. As he entered the room he had three things in his hand—a polished whetstone for razors, which he had purchased, a ticket stamp, moistened with printer's ink, and a check on the theatre treasury for his week's salary. He placed the check on a table, when a gust of wind took it, swept it high up in his room for a moment, and then deposited it in a basin filled with water. Sennefelder took the wet paper, dried it as well as he could, and then, to make sure of it, weighted it down with the whetstone, on which he had carelessly before put the printing stamp. Returning to his room on the following morning he was surprised to see the letters of the stamp printed with remarkable accuracy on the damp paper. He gazed long at the check; a sudden thought flashed through his brain; he wondered if by some such means he could not save himself the weary trouble he continually had, copying the songs of the chorus. That very morning he went out and purchased a larger stone, and commenced to make experiments, and, as we all know, finally succeeded in discovering the art of printing from stone—lithography.

Manuscript Sermons.

A story is told, and it may be averred that it is "founded on fact," that, in a certain Cathedral City, there once dwelt two ministers of the Gospel—one, we will call him John Brown, a member of the Cathedral body; and another of the same name, a poor Independent minister. The singularity of address led to some unfortunate *contretemps*; letters and parcels intended for one J. B. went to the other J. B. On one occasion the Cathedral J. B. became angry on opening a parcel not intended for him, and he consequently addressed the following note to Mr. J. Brown:—"Sir,—If you had not assumed a title to which you had no right, this mistake could not have occured. Your obedient servant," &c. The Nonconformist J. B. bided his time in silence. Not long after this, however, he too opened a parcel intended for his High Church Brother. It contained a considerable supply of manuscript sermons. Upon this the dissenting brother addressed the following retort courteous to the minor canon:—"Rev. Sir,—If you had not undertaken an office for which you are wholly unfit, this accident could not have occured. Your obedient servant, J. B."

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Four very choice yards of Drake's, Ramsdell's, Hayward's, and birds of high merit from best yards in the country. Bred this season with great care.

AYLESBURY DUCKS.

Fine large birds. Bred as near perfection as any to be found. One Trio has won two First Premiums.

ROUEN DUCKS.

Bicknell, Cliff and Warren's strains. Weigh seven to nine pounds each. Bred to feather.

Low Prices
FOR 1875.

Eggs sent to Hatch, at Three Dollars per Fifteen. Send your order early. Address,

J. F. Ferris,
Stamford, Conn.

N. B.—Sample copies of this paper sent free of charge. Get a copy for your friend. Address as above. SUBSCRIBE! May6m

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(Established 1852.) Geo. E. Perine, Engraver and Picture PUBLISHER, 66 & 68 Reade Street, NEW YORK.

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EGGS FOR HATCHING.

FROM choice stock of Brown Leghorns, Houdans, Black Spanish, Partridge Cochins, and Light Brahmas, at $2 50 per sitting of thirteen, or three sittings for $5 00.

JOSEPH ROPER, South Acton, Mass. 4m3

EPHM. WHITMAN, North Leominster, Mass., is now prepared to furnish, at short notice, eggs for sitting, from his superior stock of Light Brahmas, and White and Brown Leghorns, $3 per thirteen. Two sittings to one address, $5. Apr6m

Prof. Paine's New Discoveries.

W. PAINE, A. M., M. D.,

Professor of the Principles and Practice of Medicine and Pathology in the Philadelphia University of Medicine and Surgery; [illegible] of the Royal College of [illegible] of the Academy of Medicine.

Author of large works on the Practice of Medicine, Surgery, [illegible] and Children, [illegible]; Former Editor of the University Medical and Surgical Journal, [illegible], has devoted many years to the investigation of the nature of disease and the remedies to cure them. As a result he has discovered that all affections are produced by [illegible] small, so small it requires a powerful microscope to reveal them; and that these germs are present in the air, water, vegetables, and animals; that they are introduced into the system by breathing, eating and drinking, and, like all other germs, are propagated when the condition is favorable to their development. He has discovered remedies that will destroy these germs, and thus remove the cause of the disease at once. The wonderful effects of these medicines are causing the most profound astonishment. These medicines are as follows:

Catarrh Vapor, for the cure of Catarrh; [illegible] Stomach, Liver Tonic, for Liver and Stomach affections; Antiperiodic Pills, for Fever and Ague, etc.; Liver Renovator Pills, for [illegible] Liver; Leucorrhœa Pills, for the cure of Leucorrhœa; Spermatorrhœa Pills, for Spermatorrhœa; Tonic Syrup, for imparting strength; Acetic Syrup of Sanguinaria, for Croup, etc.; Cough Syrup, for Cough; Cathartic Syrup, for Constipation; Worm Syrup, for Worms; Bladder and Kidney Specific, for all affections of these organs; Pile Electuary, for Piles; Moon Oil Compound, for Bright's Disease, etc.; Antidote to Acute Disease, for Fevers, etc.; Dysentery Mixture, for the cure of Diarrhœa and Dysentery; Cholera Mixture, for Cholera; Neuralgia Mixture, for Neuralgia; Rheumatic Liniment, for Rheumatism; Tonic Tea, for purifying the Blood and imparting Strength to the System.

For ten dollars, an assortment of these medicines, adapted to any disease, in sufficient quantities to cure very many cases and afford relief to nearly all, sent by express, C. O. D. A small book—"Short-hand Practice"—sent to all who order, for ten cents. Address Prof. W. Paine, No. 232 N. Ninth St., Philada., Pa. jan6m

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AN

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Thoroughly Christian, entirely unsectarian devoted to the promotion of Christian union, holiness of heart and activity in the Master's work.

As one of the leading features of the paper it will advocate: 1 Union revival meetings in cities, villages, and rural districts, everywhere, as a means of uniting Christians, promoting holiness, and saving souls. 2 It will advocate the formation and endowment of a Union Evangelist Society, for the employment of able men, full of the Holy Spirit, and wise to win souls, as evangelists in congregations and places desiring and needing special help—always preferring the weakest and most needy.

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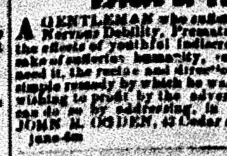

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WHITE and Brown Leghorns are the greatest egg producers in the world; also the gayest and most ambitious fowl in existence. Eggs for hatching, $2 50 per thirteen, carefully packed and shipped to any part of the United States in perfect safety. Address,

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Houdan & Brown Leghorn Fowls.

BEST egg producers known. Eggs from extra fine fowls of these breeds safely packed and shipped on receipt of $2 50 per doz., or $5 00 for three doz., at once. Chicks for sale in the fall.

Write for circular to T. L. HALLWORTH, Chelsea, Mass.
4m6

Miscellany.

Temperance Plea.

[illegible] of moderation, who think a reformation,
[illegible] moral renovation, would benefit our nation,
[illegible] intoxication with all its dissipation,
[illegible] rank and station, the cause of degradation,
[illegible] your observation, gives daily demonstration—
[illegible] the ruination, distress and desolation,
[illegible] violation of moral obligation,
[illegible] habitation, without accommodation,
[illegible] regulation for common sustentation,
[illegible] degradation, unequalled in creation,
[illegible] desecration of Sabbath ordination,
[illegible] depradation defying legislation,
[illegible] profanation of common conversation,
[illegible] abnegation and dire infatuation,
[illegible] gradation to maniac desperation—
[illegible] consternation, before this devastation,
[illegible] condemnation on all inebriation,
[illegible] duration, or show disapprobation,
[illegible] for its exterminatio[n]
[illegible] declaration, that offers [illegible]
[illegible] palliation of this abomination,
[illegible] foundation for its utter extirpation,
[illegible] persuasion, hold no communication,
[illegible] emanation of brewers' fermentation,
[illegible] preparation of spirits' distillation,
[illegible] producing stimulation,
[illegible] we call consideration,
[illegible] hesitation, in the cooperation,
[illegible] invitation will raise your estimation,
[illegible], afford you consolation,
[illegible] with this association,
[illegible] resolution, insure the preservation
[illegible] generation from all contamination,
[illegible] [illegible] such regeneration
[illegible] its goal consumma[tion].

Mechanism of Man.

[illegible] human skeleton, about the time [illegible] are 240 bones. The muscles [illegible] in number. The length of [illegible] canal is about thirty-two [illegible]. The amount of blood in an adult [illegible] thirty pounds, or full one-fifth of the entire weight.

The heart is six inches in length and [illegible] in diameter, and beats seventy [illegible] per minute; 4,200 times per hour; [illegible] per day; 36,772,200 times per [illegible] 2,[illegible]40,000 in three score and ten. At each beat two and a half ounces of blood are thrown out of it; one hundred and seventy-five ounces per minute; six hundred and fifty-six pounds per hour; seven and three-fourths tons per day. All the blood in the body passes through the heart in three minutes.

The lungs will contain about one gallon of air at their usual degree of inflation. We breathe, on an average, 1,200 times per hour; inhale 600 gallons of air; 24,000 gallons per day. The aggregate surface of the air cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room twelve feet square.

The average weight of the brain of an adult male is three pounds and four ounces. The nerves are all connected with it directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed [illegible] in number, forming a body-guard outnumbering by far the greatest army ever marshalled.

The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. Its average area in an adult is estimated to be 2,000 square inches. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subject to a pressure of 28,000 pounds.

Each square inch of skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain tile one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch for draining the body almost forty miles long.

Man is made marvelously. Who is eager to investigate the curious, to witness the wonderful works of Omnipotent Wisdom, let him not wander the wide world round to seek them, but examine himself. "The proper study of mankind is man."

The Bible Tested.

During his protracted residence in Paris, Bejamin Franklin was once invited to meet with a gay company, where most of the members of the court were present. By one of his bold strokes he made a deep impression, and gained applause by his frankness.

According to the customs of the country, after the usual ceremonies of the evening were over, the gentlemen engaged in free conversation, and the remarks of the company were directed against Christianity. They made the church ridiculous by every means in their power, and treated the Bible with unsparing severity.

They grew more and more excited in their sarcastic observations. One gentleman drew to himself universal attention, stoutly maintaining that the Bible was a book of impious lies, and without the slightest literary value. All the Frenchmen present heartily approved of this decision, but Franklin gave no sign of assent. Being at that time a favorite at court, it was not easy to endure the silent dissent of a man of his worth and influence. They all, therefore, asked his opinion. Franklin replied, in his usual way, that he was not exactly prepared to answer. But he had lately been occupied with the merits of a new book of remarkable excellence which he had just received; and as they had taken the liberty to make light of the literary merits of the Bible, perhaps they would be interested in comparing the value of his new purchase with it. If so, he would read them a short extract. They were all delighted to have the doctor read. With great formality he drew an old book from his pocket, and with the utmost impressiveness read them a poetical passage.

It had its effect. The admiring hearers said it was the best thing they had ever heard or read. "Beautiful!" said one. "How sublime!" said another. "There is nothing grander in the world!" was the general opinion. They all desired to know the title of the book, and whether this was a specimen of its contents.

"Really, gentlemen, said the doctor, chuckling over his triumph, "my book is full of such passages. It is no other than your despised Bible. I have read you the prayer of the Prophet Habakkuk, recorded in the 3d chapter."

Why Prices are High.

Mr. Ruskin, in a recent paper, says: "The weekly bills are double, because the greater part of the labor of the people of England is spent unproductively; that is to say, in producing iron plates, iron guns, gunpowder, infernal machines, infernal fortresses floating about, infernal fortresses standing still, infernal means of mischievous locomotion, infernal lawsuits, infernal parliamentary elocution, infernal beer, and infernal gazettes, magazines, statues, and pictures. Calculate the labor spent in producing these infernal articles annually, and put against it the labor spent in producing food! The only wonder is, that the weekly bill are not tenfold instead of double. For this poor housewife, mind you, cannot feed her children with any one, or any quantity, of these infernal articles. Children can only be fed with divine articles. Their mother can, indeed, get to London cheap, but she has no business there; she can buy all the morning's news for a halfpenny, but she has no concern with them; she can see Gustave Gore's pictures (and she had better see the devil) for a shilling; she can be carried through any quantity of filthy streets on a tramway for threepence; but it is as much as her life is worth to walk in them, or as her modesty is worth to look into a print shop in them. Nay, let her have but to go on foot a quarter of a mile in the West End, she dares not take her purse in her pocket nor let her little dog follow her. These are her privileges and facilities in the capital of civilization. But none of these will bring meat or flour into her own village. Far the contrary! The sheep and corn which the fields of her village produce are carried away from it to feed the makers of Armstrong guns. And her weekly bills are double."

How Lithography was Discovered.

After the first triumphant performance of Mozart's opera of "Don Juan," at Munich, the theatre was deserted by all except one man. Alois Sennefelder had still much to do. After seeing carefully around the stage that no sparks had ignited about the theatre, he retired to his little room to stamp the theatre tickets for the next day. As he entered the room he had three things in his hand—a polished whetstone for razors, which he had purchased, a ticket stamp, moistened with printer's ink, and a check on the theatre treasury for his week's salary. He placed the check on a table, when a gust of wind took it, swept it high up in his room for a moment, and then deposited it in a basin filled with water. Sennefelder took the wet paper, dried it as well as he could, and then, to make sure of it, weighted it down with the whetstone, on which he had carelessly before put the printing stamp. Returning to his room on the following morning he was surprised to see the letters of the stamp printed with remarkable accuracy on the damp paper. He gazed long at the check; a sudden thought flashed through his brain; he wondered if by some such means he could not save himself the weary trouble he continually had, copying the songs of the chorus. That very morning he went out and purchased a larger stone, and commenced to make experiments, and, as we all know, finally succeeded in discovering the art of printing from stone—lithography.

Manuscript Sermons.

A story is told, and it may be averred that it is "founded on fact," that, in a certain Cathedral City, there once dwelt two ministers of the Gospel—one, we will call him John Brown, a member of the Cathedral body; and another of the same name, a poor Independent minister. The singularity of address led to some unfortunate *contretemps*; letters and parcels intended for *one* J. B. went to the other J. B. On one occasion the Cathedral J. B. became angry on opening a parcel not intended for him, and he consequently addressed the following note to Mr. J. Brown:—"Sir,—If you had not assumed a title to which you had *no right*, this mistake could not have occured. Your obedient servant," &c. The Nemesis J. B. bided his time in silence. Not long after this, however, he too opened a parcel intended for his High Church Brother. It contained a considerable supply of manuscript sermons. Upon this the dissenting brother addressed the following retort courteous to the minor canon:—"Rev. Sir,—If you had not undertaken an office for which you are wholly unfit, this accident could not have occured. Your obedient servant, J. B."

SPECIAL NOTICES.

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This paper is the leading weekly in the East, giving prominence to the signs of the times, and the fulfillment of prophecy, indicating the proximity of the Lord's appearing to gather the saints, destroy the wicked, restore Paradise, and set up his everlasting kingdom under the whole heaven. John Couch and Miles Grant, Editors. Terms, $2.25 a year in advance; three months on trial, fifty cents; specimens free. Address

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Fine large birds. Bred as near perfection as any to be found. One Trio has won two First Premiums.

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Prof. Paine's New Discoveries.

W. PAINE, A. M., M. D.,

Professor of the Principles and Practice of Medicine and Pathology in the Philadelphia University of Medicine and Surgery; Ex-Professor of Surgery and Diseases of Women and Children in the American Medical College; Member of the Royal College of Physicians and Surgeons; Honorary Member of the Academy of Medicine;

Author of large works on the Practice of Medicine, Surgery, Obstetrics and Diseases of Women and Children, Materia Medica and New Remedies; Former Editor of the University Medical and Surgical Journal, Medical Independent, etc., has devoted many years to the investigation of the nature of disease and the remedies to cure them. As a result he has discovered that all affections are produced by microscopic, infinitesimally small, so that it requires a powerful microscope to reveal them; and that these germs are present in the air, water, vegetables, and animals; that they are introduced into the system by breathing, eating and drinking, and, like all other germs, are propagated when the condition is favorable to their development. He has also discovered remedies that will destroy these germs, and thus remove the cause of the disease at once. The wonderful effects of these medicines are causing the most profound astonishment. These medicines are as follows:

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As one of the leading features of the paper it will advocate: 1 Union revival meetings in cities, villages, and rural districts, everywhere, as a means of uniting Christians, promoting holiness, and saving souls. 2 It will advocate the formation and endowment of a Union Evangelist Society, for the employment of able men, full of the Holy Spirit, and wise to win souls, as evangelists in congregations and places desiring and needing special help—always preferring the weakest and and most needy.

It is the desire of the Publisher to secure, as soon as possible, representative men in all the truly Christian denominations as contributing editors, and to make the paper a means, by the blessing of God, of doing great good.

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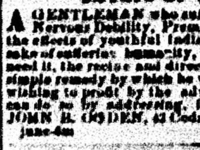

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In Daniel 8: 14, we have the 2300 *days* brought to view, also a marginal reading, "*evening morning*." Some translations of this verse read, "Unto two thousand and three hundred *evenings and mornings*." Query: Is this latter reading correct? If so, is there not something in the original term used in this prophecy, (here translated *days*,) divinely intended to inform us, that these are simply "evening and morning" days, as in Genesis 1st, and not *year days*, as we have supposed? TRUTH SEEKER.

If both words, "mercy-seat" and "propitiation," came from the one Greek word "*ilasterion*," and the place for the mercy-seat is only in the holy of holies, "the true tabernacle which the Lord pitched and not man," and that "tabernacle of God is to come down from God out of heaven," upon the earth, and Christ himself is our "mercy-seat" accompanying that "true tabernacle," when it comes, who can tell us from whence came all we hear about "*Christ leaving the mercy-seat*," when *he comes*, and also what authority, force, power, or truth there is in the declaration. Will Christ leave *himself* when "he comes?" O. W. S.

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Tell me what will become of the undeveloped, unborn children of *enceinte* women who are now sleeping in silence, and of those who will be found in a like condition when Christ comes, and we "shall be changed in a moment, in the twinkling of an eye?" When will they be born? Will they be known in the resurrection? Will they have life and immortality? If so, does it not establish the immortality of the soul?
A MOTHER.

Our opinion is that such embryotic infants will neither be born nor have a resurrection. But even if they should, we fail to see how that would establish the doctrine of natural immortality. The ante-natal life might be restored to those undeveloped children, and a future birth might be made possible, if God saw any wisdom in such an arrangement. But as "the children of the resurrection neither marry nor are given in marriage," we have no idea that there will be any post-mortem or post-probation births. In fact, a *fetus* is not to be considered a *child*, and hence it is not affected by the principles of divine administration applying to the human family. A man's history dates back only to his birth. A fetus will probably be disposed of the same as all other physical deformities, mal-formations, and imperfections. Resurrection power will make wonderful changes.

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Please reconcile the fitness of irresponsible beings (children) as subjects of the kingdom of heaven, while eternal life is only attainable by faith in Christ, if conscious being after the resurrection is not an element of man's nature. See Matt. 19: 14. INQUIRER AFTER TRUTH.

I understand that when Adam sinned and plunged himself into death, our race became subject to death, for the violated law demanded life, and it could claim it wherever it was found in Adam or his seed. Rom. 5: 12-14. As Christ has made an atonement for man, his death affects all our race, in that it brings them up from the dead. Rom. 5: 19-21. But his *blood* affects only believers. It was not shed for all, but only "*for many, for the remission of sins.*" Matt. 26: 28. John 6: ; 33-40, 53-56, 63. Since the promise to mother Eve, Gen. 3: 14, men have been on probation to Christ—subject to his law. It is to him that we owe our lives; and he has promised that if we obey him, (which he has a right to demand of us,) he will give us Eternal life. John 17: 2. I John 2: 25; 5: 11, 12. All who do not disobey his law will be reckoned among the obedient; and hence children, who have never known what it is to sin, will have an abundant entrance into his kingdom, for it is their home. Matt. 19: 14. Ps. 127: 3. Jesus is to have these little ones as a reword for his suffering. "Thy children shall come again from the land of the enemy." Jer. 31: 16. W. N. TRANEY.

Hermaphrodite Adam.

It has been thought that Adam, as at first created, was a hermaphrodite; having both sexes in himself, and able to propagate his species. God speaks of him in the plural number in the first chapter of Genesis, and tells him to multiply, before any thing is said of the woman, *Chavah*, mistranslated Eve. The original for "woman" is *Isha*, i. e. out-man. It may have been that Satan could make no impression on the hermaphrodite Adam, whose creation is pronounced very good; but, in order that God's design might be carried out, of making the earth the scene of a contest between good and evil, or at Adam's request, God separated the two sexes; for, speaking of the continuation of Adam's existence, it is said: "It is not good that the man should be alone." I. LAMB.

Unpardonable Sin.

As there is but one unpardonable sin, are not the "falling away," spoken of in Heb. 6: 4-6, and the "sin against the Holy Ghost," one and the same thing? BIBLE STUDENT.

We think they are the same. But in just what the sin consists, it may not be so easy to determine. Many different opinions have been entertained. There is some reason to believe, that it consists in, wilfully turning away from Christ, and then—after an actual experience of saving grace—ascribing the work of the Holy Spirit to Satan. It certainly implies a rejection of great light, and a persistent refusal to honor the claims of Jesus Christ. After all our speculations on the subject, the practical conclusion is this: *Continued impenitence* cuts off all hope of salvation, here and hereafter. Hence this is to all intents and purposes the unpardonable sin.

Dives.

By what authority is the rich man called Dives, in the parable of LUKE, 16th? O. S.

He is not so called in the Bible, but the term is frequently used by ministers and writers as a matter of convenience. *Dives* is the Latin adjective for *rich*. As the Bible gives no name for the rich man, some have undertaken to supply the lack by converting this adjective into a proper noun. We see no necessity for it, and, on the whole, think it in bad taste.

"Accursed from Christ."

Will some one explain Rom. 9: 3? C. WARE.

Some have thought that "anathema," long with the short "e," should have the "e" and mean "consecrated;" signifying that the apostle would rather have been set apart for the Jews than the Gentiles. But the present reading is not unnatural. As Christ was made a curse for us all, Paul might wish to be made a curse in the same sense for the Jews.
I. LAMB.

Christ our Salvation.

God of salvation,	I Chron. 16: 35.
Captain of salvation,	Heb. 2: 10.
Author of salvation,	Heb. 5: 9.
Rock of salvation,	Deut. 32: 15.
Tower of salvation,	II Sam. 22: 51.
Horn of salvation,	Luke 1: 69.
Way of salvation,	Acts 16: 17.
Heirs of salvation,	Heb. 1: 14.
Voice of salvation,	Ps. 118: 15.
Word of salvation,	Acts 13: 26.
Gospel of salvation,	Eph. 1: 13.
Hope of salvation,	I Thess. 5: 8.
Knowledge of salvation,	Luke 1: 77.
Day of salvation,	Isa. 49: 8.
Wells of salvation,	Isa. 12: 3.
Cup of salvation,	Ps. 116: 13.
Token of salvation,	Phil. 1: 28.
Garments of salvation,	Isa. 61: 10.
Helmet of salvation,	Isa. 59: 17.
Chariots of salvation,	Hab. 3: 8.

Items of Interest.

SOUTHERN papers state that the general crop prospects were never better.

A MEMPHIS paper defines advertising to be a "blister which draws trade."

THERE is only one Catholic newspaper in the United States to every 300,000 Catholics.

CHARLES LAMB said of one of his critics, "The more I think of him, the less I think of him."

THE only church in the country where preaching may be heard in Irish, is said to be at Elmira, Ill.

REPORTS have been received here from the Fiji Islands that fifty thousand natives have died of epidemic measles.

ONE hundred years ago the fifteenth inst., George Washington was made commander-in-chief of the Continental army.

THE entire Scriptures have now been translated into the Mandarin language, the general colloquial dialect of the Chinese.

THE centennial buildings in process of construction at Philadelphia will excel, it is said, anything of the kind known in the world.

THE number of pilgrims who visited the tomb of MAHOMET at Mecca this year is said to have been one hundred and sixty thousand.

PRESIDENT ROBINSON of Brown University thinks we shall all some time wake up to the fact that one good sermon a Sunday is all that can be digested.

A FEW years ago some copies of the Bible were sent to the interior of Abyssinia, Africa, which have caused much stir. About seventy Jews have embraced Christ.

A YOUNG woman, working out a fine in the jailor's family, stole the key recently and liberated nineteen prisoners from the Cleveland (Ohio) jail. Five of them were recaptured.

A turtle weighing 300 pounds, and containing 500 or 600 eggs has been brought into Savannah by a fishing party. It measures four feet eleven inches in length, and two feet ten inches in breadth.

A new religious society has risen in Ohio. The members call themselves Eternalists, and hold that the soul is immortal, and occupies a succession of bodies on earth, both of men and animals.

THE educational force of the Methodist Episcopal Church of this country may be inferred from the fact that at present it has twenty-seven universities and colleges and sixty academies and seminaries.

THE Bible revision work goes right on in London. On the 25th ult. the Old Testament Revision Company finished their thirty-second session, when the work of revision was continued as far as Isaiah 25: 3.

WHEN you buy a new lamp chimney, put it in a vessel of cold water, set it on a stove and let it boil. You can never break that chimney unless you throw a flat-iron at it; and won't even then, if you miss it.

THE *Advance* makes the following witty suggestion: "The devotion of some churches to raising money by rivalling the theaters, dance-halls, and lottery risks, suggests a new name—'The Church of Holy Amusements.'"

MRS. Lincoln's fate is a matter for universal regret. She is now an inmate of a private insane asylum at Batavia, Illinois. It is thought that signs of insanity have been noticed for several years. She will have the sympathy of the nation.

A SISTER of the Harlem Convent, by great self-denial, and by begging alms for the poor, has been enabled to present Cardinal McCloskey a diamond cross valued at $20,000. Rather costly ornaments for followers of the lowly Nazarene!

A MOTION to strike out the so-called "damnatory clauses" from the Athanasian Creed has passed the laity and clergy of the Irish Episcopal Synod, and been confirmed by the bishops. So the clauses are out of the Irish Prayer Book.

A PACKAGE of money, containing $47,-300, recently disappeared in a very mysterious manner in the cash room of the U. S. Treasury at Washington. Various theories are in vogue, but it seems strongly probable that one of the clerks is the guilty party.

WE hear of a terrible earthquake in New Grenada, South America. The destruction was greatest in the valley Cucuta, on the Venezuela frontier. It is reported that 16,000 lives were destroyed by the calamity. "There shall be earthquakes in divers places."

THE body of John Blackford, an American actor, who was lost three years ago in trying to ascend Mount Blanc without guides, is said, by a Swiss newspaper, to have been found in an immense block of ice which recently fell from the mountain. The body is thoroughly preserved.

THE Postmaster-General has received a letter from a firm in New York, offering to furnish a machine that could take a news train from New York to Washington in three hours. They asked the co-operation of the Postmaster-General in establishing [illegible]y using it as a mail train. Surely, this [illegible] fast age.

THE French Catholic church at South Holyoke, Massachusetts, took fire from a candle during services on the evening of May 27, when about 700 persons were in it, and a terrific scene ensued. Sixty-six persons lost their lives from the fire and accident, besides many more fatally injured, making in all 75 lives lost.

A violent tornado and thunder storm passed over the northern part of Quincy, Ill., on the 14th. A large number of houses were blown down, several people seriously injured, and one man killed. The path of the tornado presents a sad scene of wreck. The damage to houses and barns is estimated at $50,000. Several bridges and culverts were washed away.

THE labor disturbances in Pennsylvania are proving more widespread in their consequences than was at first anticipated. The disaffected miners now exercise complete domination in the coal regions, and the long suspension of work has resulted in a scarcity of coal that is injuriously affecting manufacturing, shipping, and other industrial interests.

Every morning for many years, in fact ever since her incarceration, in Sing Sing prison Henrietta Robinson, the veiled murderess, has appeared with her cheeks beautifully painted. Every effort made to discover where she keeps the paint, or from whom she obtains it has failed. Amid the closest watch and search of her person and cell she keeps her secret.

THE prominent bankers of the United States propose to meet in Philadelphia on the 24th inst., to organize a Centennial Bankers' Association. They propose to have a department in Washington, in which they will exhibit the coins and notes of the country, from its first settlement down to the present time; also, specimens of all coins since the commencement of civilization.

CARDINAL MANNING has prevailed upon the Pope to allow English historians to search the private archives of the Vatican for historical information. Hitherto none but ecclesiastics have been allowed to have access to these precious manuscripts, Protestants being hardly able to see a single document they could name. The newly obtained privilege is expected to show some highly important results.

A FRENCH writer thinks that the very frequent fires which occur in pine forests in summer, far from any habitation, are not due, as has been commonly believed, to careless or mischievous people, but to the action of the sun's rays concentrated by the globules of rosin which exude from the trees. These act as burning [illegible] and start the conflagration, which, of course, spread rapidly among the [illegible] able material.

THE *Reformed Church Messenger* [illegible] the following paragraph touching [illegible] and regeneration:

"The church teaches that baptism [illegible] fers the subject from nature into grace, takes him from the world into the church, incorporates him into the Christian church, as the catechism has it."

Alas for those who have had no [illegible] than a water transfer from nature to grace!

THE Rev. Charles Bridges, of the Church of England, has summed up in a few words the great controversy which has long been agitating that church and its branches, in saying: "These, dear [illegible], are fearful times in which we live, when the Reformation is decried, Popery [illegible] lauded, the church put in the place of Christ, tradition substituted for Scripture, and the agency of the priest for the work of the Spirit."

THE number of cars now running on the railroads in the United States is nearly 400,000, supported by nearly [illegible] cast iron wheels, most cars having [illegible] while some have 12 wheels. The maximum load each wheel is expected to be able to carry is 4 tons. They can [illegible], however, run forever, but crack by the continuous vibration to which they are exposed while rolling rapidly on the rails, after having run a distance averaging 12,000 miles.

THE one-hundredth birthday of Father Henry Boehm, of the Newark Methodist Episcopal Conference, and the seventy-sixth of his ministry, was celebrated on the 11th in the Trinity Methodist Episcopal Church, Jersey City. The exercises consisted of a sketch of the life of Father Boehm, prepared by himself and the Rev. John Atkinson, original poems, and addresses by various ministers. Father Boehm is said to be the oldest minister in the United States.

WHILE our thermometers were ranging all the way from ten to forty degrees below zero the opposite extreme was experienced in Australia, the weather in the vicinity of Victoria having been hotter than for a dozen years. The mercury reached 111 deg. in the shade and 130 deg. in the sun in January. The heat was so great that the country was burned over for hundreds of miles, destroying grass, fences, and in many cases buildings. One man lost a thousand sheep from this cause.

JOSEPH CURRY, who says he is Christ, and who was not long ago driven out of Georgia for forming a free-love colony, has started a new religious society in Springfield, Mass. A negress is worshiped by him and his followers as queen of earth and heaven. He and this woman now represent themselves as fasting forty nights, and they have nearly starved themselves in a rigorous observance of the rite. They are terribly emaciated, and so weak that they can hardly walk. Curry says that at the end of the forty days they will be transported to heaven in a chariot of fire. It is evident that the fanatics and fools are not all dead yet, or this erratic leader would long since have been left without any followers.

THE grasshopper ravages in Kansas are said to be fearfully discouraging. One man makes the following statement, as a specimen of their destructive work: "I know of their taking ninety-one acres of corn, seven inches high, in four hours. One hundred men, with hoes, could not have destroyed that amount in the same time." In South-western Missouri also the young "hoppers" are devouring everything green. Cattle and horses are dying of starvation by the hundred; men who one year ago were considered rich cannot now obtain a dollar credit, and merchants are leaving the country with their goods. In the neighborhood of St. Joseph, Missouri, the insects are said to be about as large as a housefly, and so thick that a person can catch fifty at one sweep of the hand through the air.

VINELAND.—This place has put on its mantle of green. Its foliage, flowers, and early fruits fill the eye, please the palate, and gladden the heart. Several thousand quarts of strawberries are shipped daily. The prospect is good for an abundant harvest of fruits. Improvements are steadily going on. Visitors from other parts, looking at the place and purchasing homes, are quite numerous. Mr. Uri Carruth, the editor who was shot several months ago, is recovering. Still, he thinks it impracticable to edit a paper and carry a lead-mine in his head at the same time, and so he has resigned.

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Unpardonable Sin.

As there is but one unpardonable sin, are not the "falling away," spoken of in Heb. 6: 4-6, and the "sin against the Holy Ghost," one and the same thing? BIBLE STUDENT.

We think they are the same. But in just what the sin consists, it may not be so easy to determine. Many different opinions have been entertained. There is some reason to believe, that it consists in, wilfully turning away from Christ, and then—after an actual experience of saving grace—ascribing the work of the Holy Spirit to Satan. It certainly implies a rejection of great light, and a persistent refusal to honor the claims of Jesus Christ. After all our speculations on the subject, the practical conclusion is this: *Continued impenitence* cuts off all hope of salvation, here and hereafter. Hence this is to all intents and purposes the unpardonable sin.

Dives.

By what authority is the rich man called Dives, in the parable of LUKE, 16th? G. S.

He is not so called in the Bible, but the term is frequently used by ministers and writers as a matter of convenience. *Dives* is the Latin adjective for *rich*. As the Bible gives no name for the rich man, some have undertaken to supply the lack by converting this adjective into a proper noun. We see no necessity for it, and, on the whole, think it in bad taste.

"Accursed from Christ."

Will some one explain Rom. 9: 3? [illegible]

Some have thought that "anathema," long with the short "e," should have the "e" and mean "consecrated;" signifying that the apostle would rather have been set apart for the Jews than the Gentiles. But the present reading is not unnatural. As Christ was made a curse for us all, Paul might wish to be made a curse in the same sense for the Jews.
I. LAMB.

Christ our Salvation.

God of salvation,	I Chron. 16: 35.
Captain of salvation,	Heb. 2: 10.
Author of salvation,	Heb. 5: 9.
Rock of salvation,	Deut. 32: 15.
Tower of salvation,	II Sam. 22: 51.
Horn of salvation,	Luke 1: 69.
Way of salvation,	Acts 16: 17.
Heirs of salvation,	Heb. 1: 14.
Voice of salvation,	Ps. 118: 15.
Word of salvation,	Acts 13: 26.
Gospel of salvation,	Eph. 1: 13.
Hope of salvation,	I Thess. 5: 8.
Knowledge of salvation,	Luke 1: 77.
Day of salvation,	Isa. 49: 8.
Wells of salvation,	Isa. 12: 3.
Cup of salvation,	Ps. 116: 13.
Token of salvation,	Phil. 1: 28.
Garments of salvation,	Isa. 61: 10.
Helmet of salvation,	Isa. 59: 17.
Chariots of salvation,	Hab. 3: 8.

Items of Interest.

SOUTHERN papers state that the general crop prospects were never better.

A MEMPHIS paper defines advertising to be a "blister which draws trade."

THERE is only one Catholic newspaper in the United States to every 300,000 Catholics.

CHARLES LAMB said of one of his critics, "The more I think of him, the less I think of him."

THE only church in the country where preaching may be heard in Irish, is said to be at Elmira, Ill.

REPORTS have been received here from the Fiji Islands that fifty thousand natives have died of epidemic measles.

ONE hundred years ago the fifteenth inst., George Washington was made commander-in-chief of the Continental army.

THE entire Scriptures have now been translated into the Mandarin language, the general colloquial dialect of the Chinese.

THE centennial buildings in process of construction at Philadelphia will excel, it is said, anything of the kind known in the world.

THE number of pilgrims who visited the tomb of MAHOMET at Mecca this year is said to have been one hundred and sixty thousand.

PRESIDENT ROBINSON of Brown University thinks we shall all some time wake up to the fact that one good sermon a Sunday is all that can be digested.

A FEW years ago some copies of the Bible were sent to the interior of Abyssinia, Africa, which have caused much stir. About seventy Jews have embraced Christ.

A YOUNG woman, working out a fine in the jailor's family, stole the key recently and liberated nineteen prisoners from the Cleveland (Ohio) jail. Five of them were recaptured.

A turtle weighing 300 pounds, and containing 500 or 600 eggs has been brought into Savannah by a fishing party. It measures four feet eleven inches in length, and two feet ten inches in breadth.

A new religious society has risen in Ohio. The members call themselves Eternalists, and hold that the soul is immortal; and occupies a succession of bodies on earth, both of men and animals.

THE educational force of the Methodist Episcopal Church of this country may be inferred from the fact that at present it has twenty-seven universities and colleges and sixty academies and seminaries.

THE Bible revision work goes right on in London. On the 25th ult. the Old Testament Revision Company finished their thirty-second session, when the work of revision was continued as far as Isaiah 35: 8.

WHEN you buy a new lamp chimney, put it in a vessel of cold water, set it on a stove and let it boil. You can never break that chimney unless you throw a flat-iron at it; and won't even then, if you miss it.

THE *Advance* makes the following witty suggestion: "The devotion of some churches to raising money by rivaling the theaters, dance-halls, and lottery risks, suggests a new name—'The Church of Holy Amusements.'"

MRS. LINCOLN'S fate is a matter for universal regret. She is now an inmate of a private insane asylum at Batavia, Illinois. It is thought that signs of insanity have been noticed for several years. She will have the sympathy of the nation.

A SISTER of the Harlem Convent, by great self-denial, and by begging alms for the poor, has been enabled to present Cardinal McCloskey a diamond cross valued at $30,000. Rather costly ornaments for followers of the lowly Nazarene!

A MOTION to strike out the so-called "damnatory clauses" from the Athanasian Creed has passed the laity and clergy of the Irish Episcopal Synod, and been confirmed by the bishops. So the clauses are out of the Irish Prayer Book.

A PACKAGE of money, containing $47,-300, recently disappeared in a very mysterious manner in the cash room of the U. S. Treasury at Washington. Various theories are in vogue, but it seems strongly probable that one of the clerks is the guilty party.

WE hear of a terrible earthquake in New Grenada, South America. The destruction was greatest in the valley Cucuta, on the Venezuela frontier. It is reported that 16,000 lives were destroyed by the calamity. "There shall be earthquakes in divers places."

THE body of John Blackford, an American actor, who was lost three years ago in trying to ascend Mount Blanc without guides, is said, by a Swiss newspaper, to have been found in an immense block of ice which recently fell from the mountain. The body is thoroughly preserved.

THE Postmaster-General has received a letter from a firm in New York, offering to furnish a machine that could take a news train from New York to Washington in three hours. They asked the co-operation of the Postmaster-General in establishing [illegible]y using it as a mail train. Surely, this [illegible] fast age.

THE French Catholic church at South Holyoke, Massachusetts, took fire from a candle during services on the evening of May 27, when about 700 persons were in it, and a terrific scene ensued. Sixty-six persons lost their lives from the fire and accident, besides many more fatally injured, making in all 75 lives lost.

A violent tornado and thunder storm passed over the northern part of Quincy, Ill., on the 14th. A large number of houses were blown down, several people seriously injured, and one man killed. The path of the tornado presents a sad scene of wreck. The damage to houses and barns is estimated at $50,000. Several bridges and culverts were washed away.

THE labor disturbances in Pennsylvania are proving more widespread in their consequences than was at first anticipated. The disaffected miners now exercise complete domination in the coal regions, and the long suspension of work has resulted in a scarcity of coal that is injuriously affecting manufacturing, shipping, and other industrial interests.

Every morning for many years, in fact ever since her incarceration, in Sing Sing prison Henrietta Robinson, the veiled murderess, has appeared with her cheeks beautifully painted. Every effort made to discover where she keeps the paint, or from whom she obtains it has failed. Amid the closest watch and search of her person and cell she keeps her secret.

THE prominent bankers of the United States propose to meet in Philadelphia on the 24th inst., to organize a Centennial Bankers' Association. They propose to have a department in Washington, in which they will exhibit the coins and notes of the country, from its first settlement down to the present time; also, specimens of all coins since the commencement of civilization.

CARDINAL MANNING has prevailed upon the Pope to allow English historians to search the private archives of the Vatican for historical information. Hitherto none but ecclesiastics have been allowed to have access to these precious manuscripts, Protestants being hardly able to see a single document they could name. The newly obtained privilege is expected to show some highly important results.

A FRENCH writer thinks that the very frequent fires which occur in pine forests in summer, far from any habitation, are not due, as has been commonly believed, to careless or mischievous people, but to the action of the sun's rays concentrated by the globules of rosin which exude from the trees. These act as burning [illegible] and start the conflagration, which, of course, spread rapidly among the [illegible] able material.

THE *Reformed Church* [illegible] the following paragraph touching [illegible] and regeneration:

"The church teaches that baptism [illegible] fers the subject from nature [illegible] takes him from the world into the [illegible] incorporates him into the [illegible] church, as the catechism has it."

Alas for those who have [illegible] than a water transfer from [illegible] grace!

THE Rev. Charles Bridges, of the Church of England, has summed up in a few words the great controversy which has long been agitating that church in its branches, in saying: "These are fearful times in which we live, when the Reformation is decried, Popery [illegible] lauded, the church put in the place of Christ, tradition substituted for Scripture, and the agency of the priest for the work of the Spirit."

THE number of cars now running on the railroads in the United States is nearly 400,000, supported by nearly [illegible] cast iron wheels, most cars having [illegible] while some have 12 wheels. The maximum load each wheel is expected to be able to carry is 4 tons. They do not, however, run forever, but crack by the continuous vibration to which they are exposed while rolling rapidly on the rails, after having run a distance averaging 12,000 miles.

THE one-hundredth birthday of Father Henry Boehm, of the Newark Methodist Episcopal Conference, and the seventy-sixth of his ministry, was celebrated on the 11th in the Trinity Methodist Episcopal Church, Jersey City. The exercises consisted of a sketch of the life of Father Boehm, prepared by himself and the Rev. John Atkinson, original poems, and addresses by various ministers. Father Boehm is said to be the oldest minister in the United States.

WHILE our thermometers were tumbling all the way from ten to forty degrees below zero the opposite extreme was experienced in Australia, the weather in the vicinity of Victoria having been hotter than for a dozen years. The mercury reached 111 deg. in the shade and [illegible] deg. in the sun in January. The heat was so great that the country was burned over for hundreds of miles, destroying grass, fences, and in many cases buildings. One man lost a thousand sheep from this cause.

JOSEPH CURRY, who says he is Christ, and who was not long ago driven out of Georgia for forming a free-love colony, has started a new religious society in Springfield, Mass. A negress is worshiped by him and his followers as queen of earth and heaven. He and this woman now represent themselves as fasting forty nights, and they have nearly starved themselves in a rigorous observance of the rite. They are terribly emaciated, and so weak that they can hardly walk. Curry says that at the end of the forty days they will be transported to heaven in a chariot of fire. It is evident that the fanatics and fools are not all dead yet, or this erratic leader would long since have been left without any followers.

THE grasshopper ravages in Kansas are said to be fearfully discouraging. One man makes the following statement as a specimen of their destructive work: "I know of their taking ninety-one acres of corn, seven inches high, in four hours. One hundred men, with hoes, could not have destroyed that amount in the same time." In South-western Missouri also the young "hoppers" are devouring everything green. Cattle and horses are dying of starvation by the hundred; men who one year ago were considered rich cannot now obtain a dollar credit, and merchants are leaving the country with their goods. In the neighborhood of St. Joseph, Missouri, the insects are said to be about as large as a housefly, and so thick that a person can catch fifty at one sweep of the hand through the air.

VINELAND.—This place has put on its mantle of green. Its foliage, flowers, and early fruits fill the eye, please the palate and gladden the heart. Several thousand quarts of strawberries are shipped daily. The prospect is good for an abundant harvest of fruits. Improvements are steadily going on. Visitors from other parts looking at the place and purchasing homes are quite numerous. Mr. [illegible] the editor who was shot several [illegible] ago, is recovering. Still, he thinks it impracticable to edit a paper and [illegible] a lead-mine in his head at the same time, and so he has resigned.

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VOLUME V. VINELAND, N. J., JULY, 1875. NUMBER 7.

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A. A. PHELPS, A. M.

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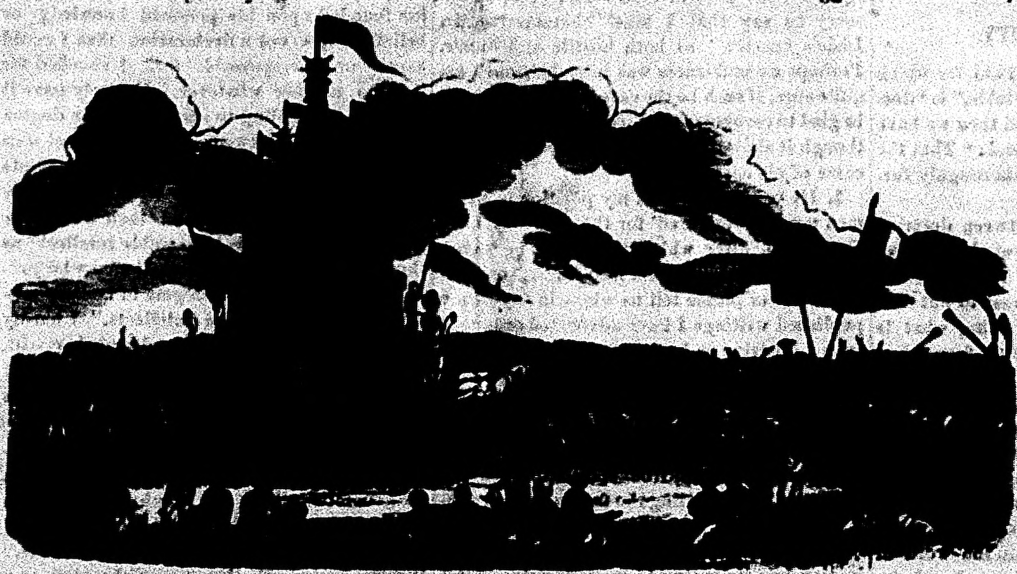

HEATHENISM OR CHRISTIANITY—WHICH?

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"The centers of attraction were the two Juggernaut cars. These are immense, lumbering masses of wood, about sixty feet in height, carved into all sorts of angles, and decorated on every square inch with figures of the deities. They are constructed in four stories, so to speak, and upon each of these a crowd of Brahmins and their friends were collected. Large idols were placed at each corner, and two ropes of great length were attached to the front of the car. They moved upon six heavy wheels, and the entire weight of the ponderous fabric must have been enormous. Hour after hour the multitude streamed past the cars, which were at some distance from each other, or they turned aside to a shed beneath which were placed a number of indecently painted idols, afterwards decorated with a little drapery, and hoisted on to a car.

"It was nearly four in the afternoon that a big gong was beaten on the topmost division of the first car, and with a great shout, Juggernaut himself, swathed in red cloth, was brought to the spot. A rope was fastened to him, and with much exhaustion he was hoisted from stage to stage by the Brahmins—for by himself the god seemed rather helpless. They dragged him up and uncovered him, and the crowd salaamed to him in their usual fashion. A huge, ugly thing he was, with enormous eyes, painted black, with a broad, white rim around them. Then another god was brought and hoisted up in the same way, but to a lower division; and so on till all were full. The crowd, meanwhile, kept throwing garlands and donations to the Brahmins—dirty, common-looking men, with nothing whatever to distinguish them from the common mass, except the white, Brahminical thread over their shoulders.

"When the gods were all in their places, two large wooden horses were brought out, one blue, and the other white, each with a thick tail standing up at an angle of ninety degrees. These gay steeds were fastened to the car, and a Brahmin stood on the back of each, holding a rope.

"At this time the scene was extraordinary. Close by the side of the car was a large native house, broken and crumbling, like most native houses. Through iron bars in front of this house some women were peering, and on the roof were other women of the *zenana*, with an old crone keeping watch and guard over them. On the other side of the road was a Juggernaut temple crowded with women. The road itself was quite impassable for the crowds of people, whose oily bodies and dirty ways did not improve the flavor of the heated atmosphere. Far as the eye could reach, this throng extended; and when a thousand gongs were set beating, and the Brahmins called upon the people, a thrill of wild excitement ran through this enormous living mass.

"The ropes were fixed, and multitudes rushed to them, eager for the honor of pulling their deity along. On the car itself there could scarcely have been less than 200 men. Perhaps there were 1000 pulling at the ropes, but they pulled for a long time in vain. The car had been in one place for a whole year, and had made a deep hole for itself by its great weight. Again and again the Brahmins shouted and gesticulated, laughing among themselves. At last the mob happened to pull together instead of one after the other, and the huge mass moved forward a few yards, groaning as if it had been a living creature. It stopped, and for a few minutes the crowd stood in almost perfect silence.

"Then the Brahmins again gave the signal, and this time it crushed out a life with every revolution of its hideous wheels. The vast multitude seemed suddenly possessed with a fit of delirium. They fought and struggled to get near the car, which had stopped as if by magic. They stooped down and peered beneath its wheels, and rose with scared faces to tell their friends of the sight.

"I made my way to the back of the car, and there saw upon the ground a very old woman, all wrinkled and puckered up, with scarcely a lineament of her face recognizable for blood and dust. The wheels had passed over the center of her nearly naked body, and a faint quiver of anguish ran through her frame, as she seemed to struggle to rise. Not one of the crowd offered to move her, or raise her grey head from the ground; but they stood looking on with vacant stares, while the Brahmins from the car gazed down with as much unconcern as could well be written upon a human countenance. The mob cried that there were more under the car, and when I looked beneath, it seemed as if the wheels were choked with dusky bodies.

"Two or three chokeydars here made their appearance, and compelled the crowd to move back. Upon getting closer to the wheels, I saw that one of them was half over the body of a man, and had fastened itself like some insatiable monster in his blood. Close by him there lay another man crushed to death—he was but a heap of mangled flesh.

"The Brahmins still looked down from the car upon these poor wretches with perfect unconcern, and were even signaling the crowd to pull again; but the few policemen present made them get the car back, so that the bodies could be got out from between the wheels. The mob cried out, '*Apse, apse*,'—that they did it of their own accord; and, indeed, there was no appearance of an accident. Their bodies were far under the car, where they could scarcely have got unless they had laid themselves down in front. I saw two other men lying there when the car first stopped, but they got up and walked away. The bodies were placed together, and the car dragged on by the people once more. I did not stay to see whether its track was made in fresh blood."

Truly, "The dark places of the earth are full of the habitations of cruelty."

HINTS ON PREACHING.

If a minister, through the blessing of God, would be powerful in converting men, let him abandon the idea of preaching for the mere purpose of preaching. Let him prepare and preach his discourses with a straight aim! Prettiness is not in place in the pulpit; certainly not in a revival. It is not the highest ideal of a sermon that it is precise and dignified and offends nobody's taste! Foster complained of Blair that he kept his thoughts so long standing to be dressed, that they were chilled through before leaving his hands. Sermons may be elaborated until they are spoiled. They may be so "perfect" as to be perfectly worthless! Some sermons appear to be

"——correctly cold, and correctly dull,
Faultily faultless, icily regular, splendidly null."

Tholuck would call these literary properties "dried sweetmeats in a glass jar." Such sermons are good enough to lay away as embalmed beauties, but they are totally unfit to be preached to a living congregation. Souls never cry out under them. When ministers are full of the Holy Ghost they do not preach thus. The moment they are in earnest they preach in any way rather than this. And many a revival has been checked, and prematurely brought to a close, by not preaching plain and homely and solemn truths in a weighty and downright earnest manner. How few of us preach as if standing on the brink of eternity, with a God-given message for death-doomed sinners!

The love of money made Balaam unite with the enemies of God, to his destruction; it made Achan violate an express command of the Almighty, which occasioned both his own death and that of all his family; it occasioned the fatal lie of Ananias, and under its influence Judas betrayed our Lord.

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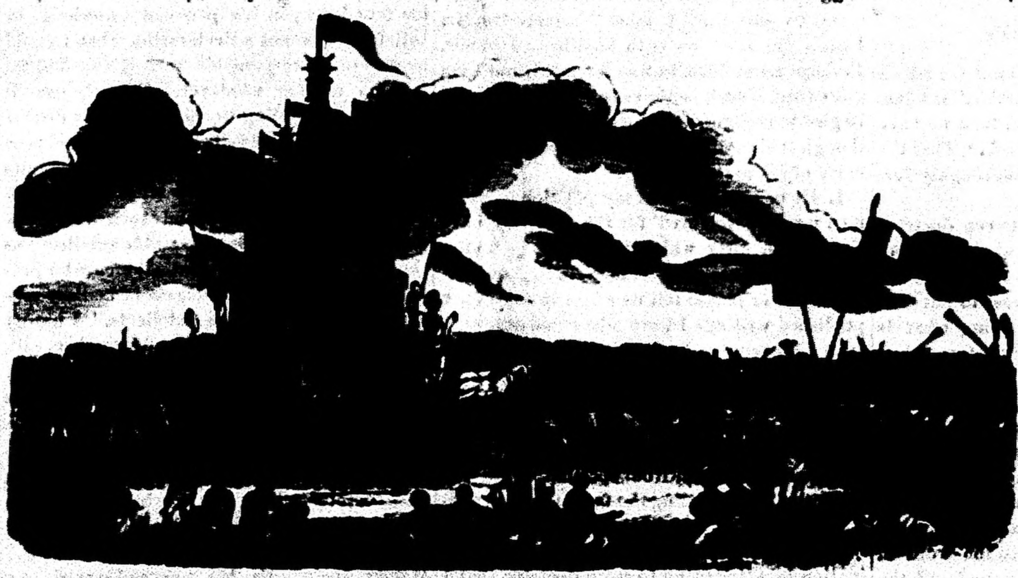

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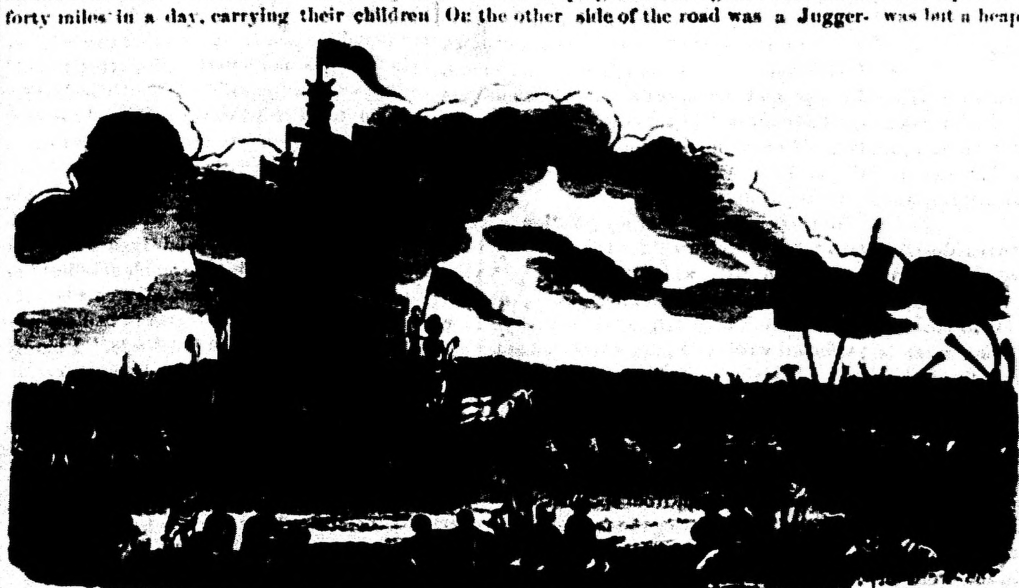

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Doctrinal.

"PROVE ALL THINGS"

A MODEST [illegible].

BY E.

Believe as I believe—no [illegible];
That I am right, and no [illegible]ness;
Feel as I feel; think [illegible];
Eat what I eat, and drink [illegible] I drink;
Look as I look; do always [illegible],
And then, and only then, [illegible] fellowship with you.

That I am right, and always right, I know,
Because my own convictions tell me so;
And to be right is simply this: to be
Entirely, and in all respects, like me.
To deviate a hair's breadth, or begin
To question, and to doubt, or hesitate, is sin.

I reverence the Bible, if it be
Translated first, and then explained—by me.
By churchly laws and customs I abide
If they with my opinion coincide.
All creeds and doctrines I concede divine,
Excepting those, of course, which disagree with mine.

Let sink the drowning, if he will not swim
Upon the plank that I throw out to him;
Let starve the hungry, if he will not eat,
My kind and quantity of bread and meat;
Let freeze the naked, if he will not be
Clothed in such garments as are cut for me.

'Twere better that the sick should die than live,
Unless they take the medicine I give;
'Twere better sinners perish than refuse
To be conformed to my peculiar views;
'Twere better that the world stand still than move
In any other way than that which I approve!

DOCTRINE AND DUTY.

The first thing mentioned by Paul, for which the Holy Scriptures are "profitable," is "doctrine," (II Tim. 3: 15, 16,) and then we have presented that which is practical: "That the man of God may be perfect, thoroughly furnished unto all good works."

The intimate connection between doctrine and duty ought never be lost sight of, yet there is a widespread tendency at the present time to divorce them, or at least to put doctrine on the background and bring what is called "practical teaching" unduly forward.

If we should say to a friend about to start on a journey, "It is a cold day, and you had better take an overcoat;" or, "It threatens rain, and you had better take an umbrella," there would be no difficulty in perceiving the connection between the statement made and the counsel given. One naturally grows out of the other. And thus it is in the word of God. Take the following as a sample of the divine arrangement:

DOCTRINE: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." DUTY: "Mortify *therefore* your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3: 4, 5.

DOCTRINE: "Our conversation is in heaven, from whence we also look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." DUTY: *Therefore*, my brethren, dearly beloved and longed for, my joy, and crown, so stand fast in the Lord, my dearly beloved." Phil. 3: 20, 21; 4: 1.

DOCTRINE: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." DUTY: "*Therefore*, comfort one another with these words." I Thess. 4: 16-18.

DOCTRINE: "Ye, brethren, are not in darkness that that day should overtake you as a thief: ye are all the children of light and the children of the day; we are not of the night, nor of darkness." DUTY: "*Therefore*, let us not sleep, as do others, but let us watch and be sober." I Thess. 5: 4-6.

DOCTRINE: "The end of all things is at hand." DUTY: "Be ye *therefore* sober and watch unto prayer; and above all things have fervent Charity among yourselves: for charity shall cover a multitude of sins. Use hospitality one to another without grudging." I Pet. 4: 7-9.

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ETHICS OF ENDLESS MISERY.

A "REVIEWER" REVIEWED.

BY J. H. WHITMORE.

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"That the immortal mind should be allowed to jeopard its infinite welfare, and that [illegible] should be allowed to draw it away from God and virtue, and heaven; that any should [illegible] forever—lingering on in hopeless [illegible] rolling amidst infinite torments [illegible] possibility of alleviation and [illegible] that since God can save men, and will [illegible] part, he has not proposed to save all; [illegible] the supposition that the atonement is [illegible] and that the blood of Christ can cleanse all and every sin, it is not in fact applied to all; that, in a word, a God who claims to be worthy of the confidence of the universe, and to be a Being of infinite benevolence, should make such a world as this, full of misery and sufferers; and that when an atonement has been made, he did not save all the race, and put an end to sin and woe forever—these and kindred difficulties meet the mind when we think on this great subject; and they meet us when we endeavor to urge our fellow-sinners to be reconciled to God, and to put confidence in him. On this ground they [illegible]. These are *real*, not imaginary difficulties. They are probably felt by every mind that has ever reflected on the subject; and they are unexplained, unmitigated, and unremoved. I confess, for one, that I feel them, and feel them more sensibly and powerfully the more I look at them, and the longer I live. I do not understand these facts; and I make no advances towards understanding them. I do not know that I have a ray of light on this subject, which I had not when the subject first flashed across my soul. I have read to some extent, what wise and good men have written. I have endeavored to weigh their arguments; for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewed with the dying and the dead; and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects, that has given a moment's ease to my tortured mind; nor have I an explanation to offer, or a thought to suggest, that would be of relief to you. I trust other men—as they profess to do—understand this better than I do, and that they have not the anguish of spirit which I have; but I confess, when I look on a world of sinners and sufferers; upon death-beds and grave-yards; upon the world of woe, filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow citizens; when I look upon a whole race all involved in this sin and danger; and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet does not do it,—I am struck dumb. It is all dark, dark, dark to my soul, and I can not disguise it." (*Practical Sermons. pp.* 123-125.)

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"It would be a transcendently direful contemplation if I believed the doctrine of the eternity of future misery. It amazes me to imagine how thoughtful and benevolent men, believing that doctrine, can endure the sight of the present world and the history of the past. * * * I am, without pretending to any extraordinary depth of feeling, amazed to conceive what they do with their sensibility, and in what manner they maintain a firm assurance of the divine goodness and justice." (*Life and Correspondence, Letter* 228.)

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The eloquent and pious author of "The Christian Life," in his masterly sketch of John Foster, makes the following wise and eminently sensible observations:

"If John Foster, or any man, [illegible] and honestly conceives it [illegible] infinite love that God should [illegible] wicked to everlasting punishment, [illegible] we see not how he can accept the [illegible] blaspheming. If a man's reading [illegible] carefully and earnestly, with lively [illegible] of its own faint and glimmering [illegible] full thought of the compass and [illegible] infinite love guiding infinite power, [illegible] unable, we say not to justify, but to [illegible] the possible justice of eternal [illegible]

Doctrinal.

"PROVE ALL THINGS."

A MODEST [illegible].

BY E.

Believe as I believe—no more, no less;
That I am right, and no one confess;
Feel as I feel; think as I think;
Eat what I eat, and drink what I drink;
Look as I look; do always so,
And then, and only then, will I fellowship with you.

That I am right, and always right, I know,
Because my own convictions tell me so;
And to be right is simply this: to be
Entirely, and in all respects, like me.
To deviate a hair's breadth, or begin
To question, and to doubt, or hesitate, is sin.

I reverence the Bible, if it be
Translated first, and then explained—by me.
By churchly laws and customs I abide
If they with my opinion coincide.
All creeds and doctrines I concede divine,
Excepting those, of course, which disagree with mine.

Let sink the drowning, if he will not swim
Upon the plank that I throw out to him;
Let starve the hungry, if he will not eat,
My kind and quantity of bread and meat;
Let freeze the naked, if he will not be
Clothed in such garments as are cut for me.

'Twere better that the sick should die than live,
Unless they take the medicine I give;
'Twere better sinners perish than refuse
To be conformed to my peculiar views;
'Twere better that the world stand still than move
In any other way than that which I approve!

DOCTRINE AND DUTY.

The first thing mentioned by Paul, for which the Holy Scriptures are "profitable," is "doctrine," (II Tim. 3: 15, 16,) and then we have presented that which is practical: "That the man of God may be perfect, thoroughly furnished unto all good works."

The intimate connection between doctrine and duty ought never be lost sight of, yet there is a widespread tendency at the present time to divorce them, or at least to put doctrine on the background and bring what is called "practical teaching" unduly forward.

If we should say to a friend about to start on a journey, "It is a cold day, and you had better take an overcoat;" or, "It threatens rain, and you had better take an umbrella," there would be no difficulty in perceiving the connection between the statement made and the counsel given. One naturally grows out of the other. And thus it is in the word of God. Take the following as a sample of the divine arrangement:

DOCTRINE: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." DUTY: "Mortify *therefore* your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3: 4, 5.

DOCTRINE: "Our conversation is in heaven, from whence we also look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." DUTY: *Therefore*, my brethren, dearly beloved and longed for, my joy, and crown, so stand fast in the Lord, my dearly beloved." Phil. 3: 20, 21; 4: 1.

DOCTRINE: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." DUTY: "*Therefore*, comfort one another with these words." I Thess. 4: 16-18.

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The eloquent and pious author of "The Christian Life," in his masterly sketch of John Foster, makes the following wise and eminently sensible observations:

"If John Foster, or any man, deliberately and honestly concludes it [illegible] infinite love that [illegible] wicked to everlasting punishment, [illegible] we see not how he can accept the fact without blasphemy. If a man's reasoning, guided prayerfully and reverently, with lively consciousness of its own faint and glimmering vision, of the full thought of the compass and might of infinite love guiding infinite power, is unable, we say not to justify, but to [illegible] the possible justice of eternal [illegible]

not how he can accept the doctrine; it is not lawful for any man, taking the sentence, 'God is love,' to use it as a fiery rod, though it were of celestial gold, wherewith to sear the eyeballs of his reason."—(*Peter Bayne, Ch. Life, p.*336.)

Jonathan Edwards thought the Scriptures taught the endless duration of hell torments, and as an honest man he preached the fearful doctrine with all the terrible earnestness for which he was so widely famous. But, like Albert Barnes, this cruel dogma caused him to suffer "torture of mind" and "anguish of spirit." Professor Hudson is my authority for saying that "Edwards suffered intensely under the burden of his faith, often walking his room for hours together with tears of grief, at view of the supposed destiny that awaited his fellow men yet out of Christ."(*Doc. of a Future Life, p.*57.)

Many other instances I might give of tortured minds and anguished spirits caused by this heartless dogma. I fully and sincerely believe that it has made more infidels than all other heresies ever taught. A volume could be filled with testimonies showing that skepticism has chiefly grown on the glaring inconsistencies embraced in the so-called orthodox dogma of endless misery. It is impossible that preaching such a doctrine can ever have caused a single soul to love God. Perfect love casts out fear, for fear hath torment. Nor is there good reason for believing that preaching such an unreasonable doctrine as that a finite sin deserves an infinite punishment, consisting in endless pain, is very well calculated to restrain men from sin, or to cause them to lead virtuous and blameless lives. On the contrary, the history of criminal legislation has shown that disproportionate penalties, instead of repressing crimes, actually increased them. The JUSTICK of a penalty, and the CERTAINTY of its infliction, are the best deterrents of the criminal code.

In fact, I know of no good that the doctrine of eternal life in torment has ever done. There is no love in it, no justice, no mercy, no beauty. It is well calculated to make men cruel, superstitious, and bigoted; to fill and increase the ranks of infidelity; to cause some men of tender sensibilities, who believe it, to go mad, or live most wretched lives, saddened and darkened with visions of endless woe. No, there is no good thing in the cruel and heartless dogma. Good men, it is true have advocated it as gospel truth, but this only shows that a man may be better than his creed. There is no odor of the gospel in it, or about it. It smells of sulphur, and is an insufferable stench in the nostrils of all men who have not sacrificed their reason, their sense of justice, and their humane feelings to the authority of dogma. Gospel means good tidings; but the proclamation of endless life in torment, as the fate of the vast majority of human beings, is not *good* tidings, but *bad*.

The attempt to justify the pitiless dogma of Augustine and Calvin, is to stultify and contradict our essential notions of justice and right. Divine love, mercy, and justice, must be considered as utterly unlike human love, mercy, and justice; not only infinitely more perfect, but as being directly opposed in meaning. Men of all classes and all shades of opinion join in reprobating the cruelty of Nero, Caligula, and Robespierre. De Montfort, Alva, and Haynau, are synonyms for all that is barbarous and brutal. But the Calvinist calls on us to praise God for his "glorious justice" in consigning myriads of millions of his creatures, not only of adults but of little children, to the torturing flames of an endless hell. With a wretched inconsistency reversing all laws of human thought, he worships this Being as one whose name is Love, and whose tender mercies are over all his works. He calls him God, the Good, not Ahriman, the Evil One. His theological sense of justice is isolated. He ascribes to the God whom he worships acts which infinitely transcend in cruelty all that the most barbarous man could be guilty of. A dogma that is thus built on the ruins of reason, and at the sacrifice of the finest and noblest sentiments of the human heart, cannot but be demoralizing in its tendencies. I denounce it as an enemy of morality and true piety, as the chief support of ecclesiastical tyrants, the ready ally of priestcraft, the advocate of and apologist for religious persecutions, and as having done more to render obnoxious the pure religion of Jesus Christ than all other heretical dogmas put together. Calvinism is in a theological sense what John Wesley said Slavery was in a political one—"the sum of all villainies."

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The Calvinist's view of the future of the human race, as a race, is infinitely more gloomy than that of the Atheist for whom he affects so great pity mingled with contempt. So far as that dogma alone is concerned, Atheism is better than Calvinism. It is true, I think, with most orthodox men, even with Calvinists, that when they bury *their* impenitent friends they refuse to consign them to the fiery flames of Gehenna, or even to the uncomfortable heat of the Josephian Hades, but solace themselves with the thought that God who is rich in mercy, would not consign *their* friends to such a horrid fate, but that mindful of their good qualities and capacity to be better, he has mercifully assigned them to seats—though low ones—in his Paradise of love. But this fact, if it be one, that most men are Universalists at heart when *their* loved ones die, only proves that the "human heart, though deceitful and desperately wicked," is still much better than the pitiless dogma that a relentless and false theology has fastened like an incubus on the merciful religion of Jesus Christ.

God is incapable of revenge. All pain that he inflicts on his creatures will be for their good. He is pitiful and of tender mercy, gracious and full of compassion. He can not be placed under constraint. He was not constrained to create man, and had he not known that the consequences would justify his wisdom, I can not believe that man would have existed. God's nature is love. That golden word explains the cause of creation. A mystery is a fact explained. With God there are no mysteries. The existence of evil is a mystery to us, but not to him. For some wise purpose he has permitted it to exist for a time, but it is in its nature fleeting, and destined, I trust, to disappear from the universe of God. On the orthodox hypothesis, creation was a blunder if not a crime. For a Supreme Being to set causes at work which he knew would produce more evil than good, more pain than pleasure, would be to act neither wisely nor justifiably. According to the orthodox mythology the Devil has more subjects of human origin than the Father of spirits, and Hell has more victims in pain than Heaven has saints in glory. Who then is victor? Not the King of Glory, but Beelzebub. Who would not recoil from such a conclusion? It would be worse than Persian Dualism, for in that system Ormozd, the Good, triumphs over Ahriman, the Evil One. But in Calvinistic mythology, the contest between the Deity and the Devil results in the latter securing as his subjects the larger part of the human race. He torments the many in Hell, while the Deity is only able to save a few for the pleasures of Heaven. If this worse than Pagan dogma were true, would not creation have been a blunder or worse?

It would, indeed be "a blunder infinite and inexcusable" to create a system that gave eternal pleasure to the few at the expense of eternal misery to the many! Who would be willing to purchase the bliss of heaven at the expense of any human being of the miseries of an endless hell? If one so selfish could be found, he would be quite unworthy of the lowest seat in Paradise. The thought that even one of our fellows should suffer endless pain,

"Would cast a shadow on the throne of God,
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I do most truly and heartily rejoice to know that the dogma of eternal life in pain is fast dying out of the beliefs of Christian men. Pope and bishop, cardinal and priest, may anathematize as heretics those who believe in and worship a God of infinite love. Their anathemas are harmless to all but themselves. The Spirit of the Age will not much longer tolerate this cruel and barbarous doctrine. It belongs to the ignorance and superstition of the middle ages. It has no rightful place or mission in the nineteenth century. It is now nearly effete and will soon be obsolete, and remembered only with the pitying contempt that we feel for some Persian or Hindoo myth or Scandinavian legend. There are a few bigots yet left who seem to take especial pleasure in defending to the best of their ability a doctrine that enables them to find a *quasi* support for their selfishness and intolerant spirit of exclusiveness. These men complacently cultivate a notion that heaven is their special inheritance, and that the other place was specially created for those unfortunate beings who were so wretched as to differ from them in opinion. But thanks to the infinite Father, our destiny is not in the hands of eternal tormentors—

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Who write down judgment with a pen hard-nibbed:
Ushers of Beelzebub's black rod,
Commending sinners, not to ice thick-ribbed,
But endless flames to scorch them up like flax—
Yet sure of heaven themselves, as if they'd cribbed
The impression of St. Peter's keys in wax."

Yes, let us thank God, whose own best name is Love, and who is rich in mercy, that we are the subjects of his infinite love and tender compassion. "For I am persuaded that neither death nor life, neither angels nor principalities nor powers, neither things present nor things to come, neither height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

THE DAY OF JUDGMENT.

THERE is but a small class of religionists in all the world who do not profess to believe there will be a future, final judgment; and there are but few professed teachers who do not teach, in their way, the doctrine of final judgment; yet how little effect is produced by it upon the mind of our church-going world!

While the whole professed communion admit the doctrine, there is very little apparent evidence, in their daily deportment, that this great, this sublimest of all gospel truths, produces its intended effect upon the heart. Very few, in this busy world, live as if they were expecting to stand before the throne of the Eternal, and hear from his lips their final doom. Why does not this doctrine produce a more marked effect on the lives of those professing to believe it? Is it not on account of the loose, indefinite, and, in many instances, unscriptural manner in which it is held and taught? We think it is; for it is very evident that the popular view of the purposes of the judgment divests that terrible yet glorious scene of all its real importance.

To teach a future judgment, and at the same time teach that the dead are conscious—that the righteous are in felicity, and that the wicked are in misery, so soon as they die—that they each remain thus until the judgment—involves the shocking absurdity that the judgment is only a vindication of the righteousness of God before an assembled world, and not a judgment of character. Surely, if sinners enter into a state of suffering at death, it must be because their character is decided. If the righteous enter into felicity at death, it is very evident the decision is made that they are righteous. What necessity is there, then, of a future judgment? None, surely, unless it is necessary for God to satisfy his creatures that he has a right *to do right*. This theory reduces the judgment to a mere *farce*, and disrobes it of its terror and glory; hence, it becomes ineffectual upon the minds of the multitude. But let the truth be understood and taught, that the dead are utterly unconscious, and that without a resurrection the dead—both saint and sinner—are *perished*, and the importance of the judgment is at once seen, and its solemn, healthful influence is immediately realized.

Again: the attempt to make the judgment in part here, and the future to be a progressive work of one thousand years long, more or less, very seriously militates against the genuine effect the doctrine of a future judgment is designed to have on the minds of mankind. Such a theory dissipates the awful solemnity with which the Scriptures clothe the scene, by leaving at least an inference on the mind, that, after all, mercy may be obtained in that tremendous hour—that still the Judge may pardon. Premising that if others may be saved, then the vilest with proportionate humility may find a ransom there, the awful truth that the Judge can only decide by law and evidence—that no special pleadings can be admitted—is forgotten; for at the judgment all action of those to be judged must necessarily be suspended; their career is at an end, and they must there be judged, not by the words Christ will then speak, or which are then to be lived out as the rule of life, but by the words which he spake while on earth, and which have formed the rule of life for the church in the gospel age. By this gospel men must be judged, not before their trial, nor in their trial, but after their trial is over—after their works are wrought, and beyond where mercy ever comes to the unregenerate, the despisers of the gospel. Let the plain, unequivocal doctrine of a general judgment, as taught in the gospel, be enforced; let the truth, as declared by Christ himself, be urged upon the people, viz., that at the judgment all nations shall be gathered before the throne, and then and there be judged, when the righteous will be rewarded with the "kingdom" for which they have suffered, and the wicked punished with everlasting destruction. An effect is produced. The heart is made to feel in view of a *real* judgment—in view of scenes they know they may not pass without a recognition—for they learn that the reward of the Judge is with him to give to EVERY MAN as his work shall be.

The reward to be given to the wicked is not another state of trial or probation under the dominion of saints, nor is the reward, to be given the saints, the privilege of reigning over wicked cities in an earth partly renewed. No, no! The reward of the righteous is defined, by the Savior and others, to be eternal life in possession of the kingdom prepared for the blessed of the Father from the foundation of the world. This was not Palestine, but the whole world. The reward of the wicked, on the other hand, is defined by the same statute-maker to be eternal death—being burned up like the chaff in a furnace of fire. As there is but one season for the saints (all the saints) to be rewarded; so there is but one season for the wicked to be rewarded; and this judgment of the quick and dead is to be at his appearing and kingdom.—*J. Turner.*

ARGUMENTATIVE PREACHING.

It seems to us that latterly the style of Christian preaching has lost the quality of logical force and argumentative order; that it is seldom addressed to the trained and disciplined mind in congregations, but rather aims to interest or satisfy the average feeling or sentiment by an unargumentative and doctrineless appeal to superficial sensibility. It is literary, or popular or anecdotical, or sentimental or general, or pathetic or pretty, but carefully free from definite propositions or an obvious end sought by direct and urgent reasoning. As a result, we have a pleasing impression, an easy consent, a gratified sympathy with the sentiments expressed, without any such mental conviction wrought or logical conclusion attained as must seriously affect the hearer's position in relation to religious truth and character. Moreover, the better class of minds listen to these pleasing harangues without finding anything in them to dissent from or to challenge serious attention, much less anything that grapples with their indifference or suspended opinions. What they hear goes in at one ear and out at the other. There is no distinct subject, no definite proposition treated. And the worst of it is that this kind of aimless, inorganic, sentimental preaching is popular with the majority, probably because it tasks none of the higher and more reluctant powers and obliges no decision. It leaves the people comfortable and easy, because it demands no practical verdict and compels no painful and lasting reflection. It is followed by pleasant nods and hand-shakings; looks of general consent and agreement; but few go home silent, driven into narrow places of inward debate and haunted with a sense of the necessity of changing their views or their conduct. It has not shot over the heads of the congregation, it is true, but much less has it shot through them! If there is any weak and useless kind of preaching it is that which supposes that the head and the heart are not necessary partners in all deep and effective feeling and thinking which looks to action. To touch the heart only and expect to reach the head by that route, through a very pleasing and acceptable theory of our own day, is a vain delusion. Until head and heart consent in matters of religion there is no effective work done in the will or the conscience, in the life or character.—*Liberal Christian.*

I once received in the pulpit the following note: "The prayers of this congregation are earnestly desired for a man who is prospering in his worldly concerns." If he did this sincerely, and there is no reason to question it, the man showed good acquaintance with human nature. He had studied himself: he had observed others; he had also read his Bible to purpose.—*Rev. W. Jay.*

not how he can accept the doctrine; it is not lawful for any man, taking the sentence, 'God is love,' to use it as a fiery rod, though it were of celestial gold, wherewith to sear the eyeballs of his reason."—(*Peter Bayne, Ch. Life, p.336.*)

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It seems to us that latterly the style of Christian preaching has lost the quality of logical force and argumentative order; that it is seldom addressed to the trained and disciplined mind in congregations, but rather aims to interest or satisfy the average feeling or sentiment by an unargumentative and doctrineless appeal to superficial sensibility. It is literary, or popular or anecdotical, or sentimental or general, or pathetic or pretty, but carfully free from definite propositions or an obvious end sought by direct and urgent reasoning. As a result, we have a pleasing impression, an easy consent, a gratified sympathy with the sentiments expressed, without any such mental conviction wrought or logical conclusion attained as must seriously affect the hearer's position in relation to religious truth and character. Moreover, the better class of minds listen to these pleasing harangues without finding anything in them to dissent from or to challenge serious attention, much less anything that grapples with their indifference or suspended opinions. What they hear goes in at one ear and out at the other. There is no distinct subject, no definite proposition treated. And the worst of it is that this kind of aimless, inorganic, sentimental preaching is popular with the majority, probably because it tasks none of the higher and more reluctant powers and obliges no decision. It leaves the people comfortable and easy, because it demands no practical verdict and compels no painful and lasting reflection. It is followed by pleasant nods and hand-shakings; looks of general consent and agreement; but few go home silent, driven into narrow places of inward debate and haunted with a sense of the necessity of changing their views or their conduct. It has not shot over the heads of the congregation, it is true, but much less has it shot through them! If there is any weak and useless kind of preaching it is that which supposes that the head and the heart are not necessary partners in all deep and effective feeling and thinking which looks to action. To touch the heart only and expect to reach the head by that route, through a very pleasing and acceptable theory of our own day, is a vain delusion. Until head and heart consent in matters of religion there is no effective work done in the will or the conscience, in the life or character.—*Liberal Christian.*

I once received in the pulpit the following note: "The prayers of this congregation are earnestly desired for a man who is prospering in his worldly concerns." If he did this sincerely, and there is no reason to question it, the man showed good acquaintance with human nature. He had studied himself: he had observed others; he had also read his Bible to purpose.—*Rev. W. Jay.*

not how he can accept the doctrine; it is not lawful for any man, taking the sentence, 'God is love,' to use it as a fiery rod, though it were of celestial gold, wherewith to sear the eyeballs of his reason."—(*Peter Bayne, Ch. Life, p.336.*)

Jonathan Edwards thought the Scriptures taught the endless duration of hell torments, and as an honest man he preached the fearful doctrine with all the terrible earnestness for which he was so widely famous. But, like Albert Barnes, this cruel dogma caused him to suffer "torture of mind" and "anguish of spirit." Professor Hudson is my authority for saying that "Edwards suffered intensely under the burden of his faith, often walking his room for hours together with tears of grief, in view of the supposed destiny that awaited his fellow men yet out of Christ."(*Doc. of a Future Life, p.57.*)

Many other instances I might give of tortured minds and anguished spirits caused by this heartless dogma. I fully and sincerely believe that it has made more infidels than all other heresies ever taught. A volume could be filled with testimonies showing that skepticism has chiefly grown on the glaring inconsistencies embraced in the so-called orthodox dogma of endless misery. It is impossible that preaching such a doctrine can ever have caused a single soul to love God. Perfect love casts out fear, for fear hath torment. Nor is there good reason for believing that preaching such an unreasonable doctrine as that a finite sin deserves an infinite punishment, consisting in endless pain, is very well calculated to restrain men from sin, or to cause them to lead virtuous and blameless lives. On the contrary, the history of criminal legislation has shown that disproportionate penalties, instead of repressing crimes, actually increased them. The JUSTICE of a penalty, and the CERTAINTY of its infliction, are the best deterrents of the criminal code.

In fact, I know of no good that the doctrine of eternal life in torment has ever done. There is no love in it, no justice, no mercy, no beauty. It is well calculated to make men cruel, superstitious, and bigoted; to fill and increase the ranks of infidelity; to cause some men of tender sensibilities, who believe it, to go mad, or live most wretched lives, saddened and darkened with visions of endless woe. No, there is no good thing in the cruel and heartless dogma. Good men, it is true have advocated it as gospel truth, but this only shows that a man may be better than his creed. There is no odor of the gospel in it, or about it. It smells of sulphur, and is an insufferable stench in the nostrils of all men who have not sacrificed their reason, their sense of justice, and their humane feelings to the authority of dogma. Gospel means good tidings; but the proclamation of endless life in torment, as the fate of the vast majority of human beings, is not *good* tidings, but *bad*.

The attempt to justify the pitiless dogma of Augustine and Calvin, is to stultify and contradict our essential notions of justice and right. Divine love, mercy, and justice, must be considered as utterly unlike human love, mercy, and justice; not only infinitely more perfect, but as being directly opposed in meaning. Men of all classes and all shades of opinion join in reprobating the cruelty of Nero, Caligula, and Robespierre. De Montfort, Alva, and Haynau, are synonyms for all that is barbarous and brutal. But the Calvinist calls on us to praise God for his "glorious justice" in consigning myriads of millions of his creatures, not only of adults but of little children, to the torturing flames of an endless hell. With a wretched inconsistency reversing all laws of human thought, he worships this Being as one whose name is Love, and whose tender mercies are over all his works. He calls him God, the Good, not Ahriman, the Evil One. His theological sense of justice is isolated. He ascribes to the God whom he worships acts which infinitely transcend in cruelty all that the most barbarous man could be guilty of. A dogma that is thus built on the ruins of reason, and at the sacrifice of the finest and noblest sentiments of the human heart, cannot but be demoralizing in its tendencies. I denounce it as an enemy of morality and true piety, as the chief support of ecclesiastical tyrants, the ready ally of priestcraft, the advocate of and apologist for religious persecutions, and as having done more to render obnoxious the pure religion of Jesus Christ than all other heretical dogmas put together. Calvinism is in a theological sense what John Wesley said Slavery was in a political one—"the sum of all villainies."

It is the custom to paint the Atheist's future as dark and dreary; 'without God, and without hope in the world.' Yes, the Atheist's future *is* to him indeed dark and hopeless, but it is by no means as bad as though it were *lighted by the lurid flames of an endless hell.* With the Atheist death is an eternal sleep. There is no reward, no punishment, no consciousness after the event called death. All this is sufficiently gloomy, no doubt, but who does not see that eternal non-existence would be infinitely preferable to eternal existence in pain, either as a prospect for one's self, or for one's friends or neighbors? Yet, if the orthodox doctrine be true, every one of us has friends and neighbors at this moment in a hell of torment. There is no use of trying to blink this startling conclusion.

The Calvinist's view of the future of the human race, as a race, is infinitely more gloomy than that of the Atheist for whom he affects so great pity mingled with contempt. So far as that dogma alone is concerned, Atheism is better than Calvinism. It is true, I think, with most orthodox men, even with Calvinists, that when they bury *their* impenitent friends they refuse to consign them to the fiery flames of Gehenna, or even to the uncomfortable heat of the Josephian Hades, but solace themselves with the thought that God who is rich in mercy, would not consign *their* friends to such a horrid fate, but that mindful of their good qualities and capacity to be better, he has mercifully assigned them to seats—though low ones—in his Paradise of love. But this fact, if it be one, that most men are Universalists at heart when *their* loved ones die, only proves that the "human heart, though deceitful and desperately wicked," is still much better than the pitiless dogma that a relentless and false theology has fastened like an incubus on the merciful religion of Jesus Christ.

God is incapable of revenge. All pain that he inflicts on his creatures will be for their good. He is pitiful and of tender mercy, gracious and full of compassion. He can not be placed under constraint. He was not constrained to create man, and had he not known that the consequences would justify his wisdom, I can not believe that man would have existed. God's nature is love. That golden word explains the cause of creation. A mystery is a fact explained. With God there are no mysteries. The existence of evil is a mystery to us, but not to him. For some wise purpose he has permitted it to exist for a time, but it is in its nature fleeting, and destined, I trust, to disappear from the universe of God. On the orthodox hypothesis, creation was a blunder if not a crime. For a Supreme Being to set causes at work which he knew would produce more evil than good, more pain than pleasure, would be to act neither wisely nor justifiably. According to the orthodox mythology the Devil has more subjects af human origin than the Father of spirits, and Hell has more victims in pain than Heaven has saints in glory. Who then is victor? Not the King of Glory, but Beelzebub. Who would not recoil from such a conclusion? It would be worse than Persian Dualism, for in that system Ormozd, the Good, triumphs over Ahriman, the Evil One. But in Calvinistic mythology, the contest between the Deity and the Devil results in the latter securing as his subjects the larger part of the human race. He torments the many in Hell, while the Deity is only able to save a few for the pleasures of Heaven. If this worse than Pagan dogma were true, would not creation have been a blunder or worse?

It would, indeed be "a blunder infinite and inexcusable" to create a system that gave eternal pleasure to the few at the expense of eternal misery to the many! Who would be willing to purchase the bliss of heaven at the expense of any human being of the miseries of an endless hell? If one so selfish could be found, he would be quite unworthy of the lowest seat in Paradise. The thought that even one of our fellows should suffer endless pain,

"Would cast a shadow on the throne of God,
And darken heaven."

No, no, creation was not a blunder, but an act of highest wisdom. Evil will not be victorious, and pain will not be eternal.

I do most truly and heartily rejoice to know that the dogma of eternal life in pain is fast dying out of the beliefs of Christian men. Pope and bishop, cardinal and priest, may anathematize as heretics those who believe in and worship a God of infinite love. Their anathemas are harmless to all but themselves. The Spirit of the Age will not much longer tolerate this cruel and barbarous doctrine. It belongs to the ignorance and superstition of the middle ages. It has no rightful place or mission in the nineteenth century. It is now nearly effete and will soon be obsolete, and remembered only with the pitying contempt that we feel for some Persian or Hindoo myth or Scandinavian legend. There are a few bigots yet left who seem to take especial pleasure in defending to the best of their ability a doctrine that enables them to find a *quasi* support for their selfishness and intolerant spirit of exclusiveness. These men complacently cultivate a notion that heaven is their special inheritance, and that the other place was specially created for those unfortunate beings who were so wretched as to differ from them in opinion. But thanks to the infinite Father, our destiny is not in the hands of eternal tormentors—

"Those pseudo Privy-Councellors of God,
Who write down judgment with a pen hard-nibbed:
Ushers of Beelzebub's black rod,
Commending sinners, not to ice thick-ribbed,
But endless flames to scorch them up like flax—
Yet sure of heaven themselves, as if they'd cribbed
The impression of St. Peter's keys in wax."

Yes, let us thank God, whose own best name is Love, and who is rich in mercy, that we are the subjects of his infinite love and tender compassion. "For I am persuaded that neither death nor life, neither angels nor principalities nor powers, neither things present nor things to come, neither height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

THE DAY OF JUDGMENT.

THERE is but a small class of religionists in all the world who do not profess to believe there will be a future, final judgment; and there are but few professed teachers who do not teach, in their way, the doctrine of final judgment; yet how little effect is produced by it upon the mind of our church-going world!

While the whole professed communion admit the doctrine, there is very little apparent evidence, in their daily deportment, that this great, this sublimest of all gospel truths, produces its intended effect upon the heart. Very few, in this busy world, live as if they were expecting to stand before the throne of the Eternal, and hear from his lips their final doom. Why does not this doctrine produce a more marked effect on the lives of those professing to believe it? Is it not on account of the loose, indefinite, and, in many instances, unscriptural manner in which it is held and taught? We think it is; for it is very evident that the popular view of the purposes of the judgment divests that terrible yet glorious scene of all its real importance.

To teach a future judgment, and at the same time teach that the dead are conscious—that the righteous are in felicity, and that the wicked are in misery, so soon as they die—that they each remain thus until the judgment—involves the shocking absurdity that the judgment is only a vindication of the righteousness of God before an assembled world, and not a judgment of character. Surely, if sinners enter into a state of suffering at death, it must be because their character is decided. If the righteous enter into felicity at death, it is very evident the decision is made that they are righteous. What necessity is there, then, of a future judgment? None, surely, unless it is necessary for God to satisfy his creatures that he has a right *to do right.* This theory reduces the judgment to a mere *farce*, and disrobes it of its terror and glory; hence, it becomes ineffectual upon the minds of the multitude. But let the truth be understood and taught, that the dead are utterly unconscious, and that without a resurrection the dead—both saint and sinner—are *perished*, and the importance of the judgment is at once seen, and its solemn, healthful influence is immediately realized.

Again: the attempt to make the judgment in part here, and the future to be a progressive work of one thousand years long, more or less, very seriously militates against the genuine effect the doctrine of a future judgment is designed to have on the minds of mankind. Such a theory dissipates the awful solemnity with which the Scriptures clothe the scene, by leaving at least an inference on the mind, that, after all, mercy may be obtained in that tremendous hour—that still the Judge may pardon. Premising that if others may be saved, then the vilest with proportionate humility may find a ransom there, the awful truth that the Judge can only decide by law and evidence—that no special pleadings can be admitted—is forgotten; for at the judgment all action of those to be judged must necessarily be suspended; their career is at an end, and they must there be judged, not by the words Christ will then speak, or which are then to be lived out as the rule of life, but by the words which he spake while on earth, and which have formed the rule of life for the church in the gospel age. By this gospel men must be judged, not before their trial, nor in their trial, but after their trial is over—after their works are wrought, and beyond where mercy ever comes to the unregenerate, the despisers of the gospel. Let the plain, unequivocal doctrine of a general judgment, as taught in the gospel, be enforced; let the truth, as declared by Christ himself, be urged upon the people, viz., that at the judgment all nations shall be gathered before the throne, and then and there be judged, when the righteous will be rewarded with the "kingdom" for which they have suffered, and the wicked punished with everlasting destruction. An effect is produced. The heart is made to feel in view of a *real* judgment—in view of scenes they know they may not pass without a recognition—for they learn that the reward of the Judge is with him to give to EVERY MAN as his work shall be.

The reward to be given to the wicked is not another state of trial or probation under the dominion of saints, nor is the reward, to be given the saints, the privilege of reigning over wicked cities in an earth partly renewed. No, no! The reward of the righteous is defined, by the Savior and others, to be eternal life in possession of the kingdom prepared for the blessed of the Father from the foundation of the world. This was not Palestine, but the whole world. The reward of the wicked, on the other hand, is defined by the same statute-maker to be eternal death—being burned up like the chaff in a furnace of fire. As there is but one season for the saints (all the saints) to be rewarded; so there is but one season for the wicked to be rewarded; and this judgment of the quick and dead is to be at his appearing and kingdom.—*J. Turner.*

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THE BIBLE BANNER.

A. A. PHELPS, A. M., Editor.

NOTE FIRST.

The Editor is responsible for everything published on this page without any signature. The same is also true of the Bible Class.

NOTE SECOND.

Drafts or Postal Orders may be made payable either to A. A. PHELPS, or the BIBLE BANNER.

NOTE THIRD.

Direct all orders and communications relating to the paper to

THE BIBLE BANNER,

VINELAND, N. J.

NEW DEPARTURE.

LET ALL READ—THEN TAKE HEED!

Experience is a great teacher. We are trying to keep step to her music, and walk in the light as it marches on. We have now had an experience of one year as Publisher, and more than six years as Editor, of a religious paper. While our *judgment* has always been in favor of the prompt, pay-in-advance system, our *heart* has been in favor of showing some leniency to those who fall behind. It has been our conviction that most of the delinquencies are the result of carelessness rather than wickedness—of bad memories rather than bad hearts. We are still of the same mind. Probably not one in a hundred really means to be dishonest. But human nature is such that lax habits grow worse by indulgence. It will not do to educate the conscience in the line of looseness. So far as we have been guilty in this respect, we humbly ask pardon of all concerned, and now propose a *radical reformation*, as the best proof of our penitence.

All subscriptions received hereafter will be considered as expiring with the time for which they are paid. Our rule will be to send one extra number after the time is up, and then drop the name from our list. We expect that all who really want the paper will report before they are cut off. By making a little exertion they can just as well pay at the proper time as not. But should there be an occasional subscriber who cannot pay promptly, and yet desires the paper continued, we are willing to show a little favor, provided such parties will write before the time expires, explain the case, and tell us when they will send the money. Every one that cares for the paper can at least drop us a postal card. This is certainly fair, and we shall insist on a strict compliance with the rule here laid down.

There are several reasons why we feel compelled to adopt this course:

1. *It is strictly honest.* We give each one all he pays for, and in the end throw in one extra number to make the scale turn in the subscriber's favor. When a man goes to a store, shop, or factory, he is expected to pay for what he buys. The same square dealing ought to prevail in journalism. The *secular* press has very sensibly adopted this prompt-pay system; why should the *religious* press lag behind? If religious papers are worth reading at all, they are worth the subscription price that is generally charged. If all papers would adopt this rule, it would be a decided advantage to both patrons and publishers.

2. *We cannot carry so many dead weights.* If we had plenty of money, we would be glad to give wings to a hundred thousand copies of the *Banner*, every month, and let them fly all over the world, irrespective of cash returns. But it is utterly impossible to make brick without clay or papers without cash. It is no simpering affectation of poverty that leads us to say that we can no longer carry such a load of non-paying subscribers. Even if our list is sadly shortened by this process, we must have a class of subscribers that we can rely upon in helping us to cancel our honest bills.

3. *It will cut off the necessity of so much dunning.* We have been after our delinquent subscribers, for some months past, with various public appeals and private letters. They may have thought that we delighted in punching them with sharp sticks. Far enough from that! It has been a very unpleasant kind of duty to perform. But what else could be done? If men will not pay their dues voluntarily, they have to be dunned. How *terribly repulsive*, however, is the necessity thus imposed, of earnestly and repeatedly asking people to discharge so simple a duty! The plan we are now adopting will obviate this unpleasant necessity. If the subscriber does not report, when his year is up, we shall simply understand that he does not wish the paper any longer, and so drop his name. This will doubtless be favorable to the editor's personal piety! He cannot afford to lose more grace than he gains cash, by a process of perpetual dunning!

4. *It will also stop the mouths of many grumbling subscribers.* Not unfrequently we are greeted with some such epistle as this: "I paid for your paper for one year. When the year was up, I expected that it would be discontinued." Or this: "I never subscribed for your paper. Some friend must have sent it to me. When the time expired, either he should have renewed the subscription, or you should have stopped the paper." To illustrate the idea still more fully, we herewith submit the following letter, which we just received. We give it *verbatim et literatim et punctuatim*:

Mr Editor sir I doe not want your paper any longer: my time run out some time ago, but you keep on sending the papor. you knew when my time was out Just as well as I did. but you dident know enouf to stop the paper: I havent tuck eny of them out of the office, since my time was out and you neednt look to me for eny pay. *I dident order them.* I onely sent for one year. and when that was up, I knew enouf to stop

Mrs E K——

Facts prove that these utterances are in harmony with a pretty general sense of propriety. We cannot deny the soundness of the logic. People like to be thrown upon their own responsibility in deciding what they want and what they do not want. To continue sending a paper, after the subscription has expired, seems to some like forcing it upon them and then asking them to pay for what they did not order. On the whole, we think it will be more satisfactory to the majority to have us adopt this "*prompt-pay or cut-off*" system.

☞ TAKE NOTICE!! The rule here adopted will apply to all whose subscription expires *after next January*. Thus they have six months warning, in advance. Meanwhile, let us hear from two classes: (1) All who are now actually *in arrears*, more or less. (2) All whose subscription *will expire* between this date and the close of the year 1875.

BOOK NOTICES.

The Bible Looking-Glass. An octavo volume of about 350 pages, profusely illustrated by object-teaching pictures, showing the misery resulting from vice, and the happiness arising from virtue. By John W. Barber and others. Published in a very attractive style by Bradley, Garretson, & Co., 66 North Fourth street, Philadelphia, Pa., and sold only by agents.

This is a very singular work — full of striking illustrations, apt sayings, and excellent ethics. The numerous cuts used are designed to explain a great truth or impress a good moral lesson. They are surrounded by scriptural references and poetic verses, and followed by brief essays in prose, all bearing on the topics introduced. The whole work is in six parts: I. Religious Emblems. II. Religious Allegories. III. The Christian Pilgrim. IV. Christian Similitudes. V. A Sunday Book of Pleasing and Comforting Literature. VI. Gray's Elegy. We commend it as a book well worth having.

Shadows Bland: *Or Life-Struggles.*

This is a thrilling story, made up of biographical incidents, and extracts from the sermons and lectures of Rev. Henry Morgan, who has worked his way from lowliness and obscurity into a position of influence as a religious educator. His lectures are listened to with no small degree of interest, and his book is very readable. Those wishing a copy will send $1.50 to the author, at Morgan Chapel, Boston, Mass.

Clarke's New Method for the Piano Forte.

Many thousands of this magnificent new work have already been sold, and the constantly increasing demand for it testifies to its unapproachable merits. Teachers everywhere, who have given it a careful examination, endorse it as THE BEST instruction book published. It combines with the valuable teachings of American experience, all the most approved methods of the best music abroad. Published by Lee and Walker, 992 Chestnut St., Philadelphia, Pa. Price $3.75.

They also publish Getze's School for the Parlor Organ and Melodeon, a work that stands high among musical instructors, as may be inferred from the fact that 30,000 copies are sold annually. Price $2.50. This enterprising firm will supply you with almost anything in the line of musical composition, and at reasonable rates. It is a very large and thoroughly reliable establishment.

The River of Life: A collection of new and popular music for Sunday Schools. By H. S. Perkins and W. W. Bentley. Published by Oliver Ditson & Co., 277 Washington St., Boston, Mass., and by C. H. Ditson & Co., 711 Broadway, New York. Price 35cts.

So far as we have examined this work, we like it well. It is spoken of in the highest terms by those who have adopted it for Sunday School use. Send for a copy and examine for yourself.

OUR PLATFORM.

Four months ago we published an article that raised a question as to the soundness of the current Adventist interpretation of the dark day in 1870. Last month we admitted an article in which the writer expresses his belief that time will close in the year 1877. Though we have no definite time theory to advocate, we are not afraid of whatever solid facts and sound arguments may be brought to bear on the subject. We believe there has been a great deal of unprofitable speculation by time-setters which might better have been spent in prayer and good works. The case is sometimes aggravated by the censoriousness and fanaticism of some whose whole energies are spent in proclaiming the definite day of Time's farewell. For instance, one man who has devoted several years to such a message, instead of having humility enough to acknowledge his error, after the time passed, insists upon the correctness of his theory by proclaiming that Christ *did* come at the time specified, and is now raising the dead! From such unlimited conceit, the BIBLE BANNER prays to be forever delivered.

Again: In the April number we published an extended article by J. H. Whitmore, against the popular doctrine of eternal torment. In the June number the reader will find a review of said article, written by James Lisle, a Methodist minister, taking quite a different view of the subject. The present issue contains an able rejoinder, which none of our readers can afford to omit reading. As Bro. Lisle thinks a theodicy on the basis of endless torment is possible, we hereby offer him the free use of our columns to make the attempt.

These facts help to illustrate our position. We believe in a wide margin for honest differences and a free expression of thought. Truth is not afraid of criticism. It can afford to be patient, for it stands upon a rock that no storms of opposition can shake. We have been over the ground, and can appreciate the privilege of being allowed to read, think, and speak, without being sent to hell in a hurry for not grasping the whole gospel plan in a single breath. We love light and liberty. We believe in giving people a chance: albeit, there are certain restrictions, as to the matter, manner, and spirit of articles, which the editor feels bound to enforce. Let all write for the glory of God, and we will try to shape the whole paper with a view to the greatest amount of good.

EXTRA PREMIUMS.

We are going to try a little experiment, to see if we can stir up our Agents to more vigorous action. *Besides* the regular premiums offered in our list of Books and Engravings, we now make the following propositions:

1. *To the one sending us the greatest number of subscribers*, with the cash, between the first day of July and the first day of December, we will send a large and beautiful *Oil Chrome, representing the Monongahela Valley*, mounted in a heavy, carved, gold-leaf frame, over two feet one way and nearly three feet the other. Cash value, $10.00. We will pay the expressage. To claim this premium, the agent must send twenty or more subscribers.

To the one sending us the next highest number, in the same time, we will send *Five Dollars' worth of Books or Engravings*, such as he may select from our list. We will pay the postage. To claim this premium, the agent must send ten or more subscribers.

Please observe: (1). All are authorized to act as agents. (2). All will be fairly rewarded for their work, in the *regular* premiums, even if they should fail of securing the extra one. (3). Two renewals count the same as one new subscriber. (4). Agents who desire a few extra copies of the *Banner* to exhibit, will be readily supplied. (5). The two most successful agents will be announced in the December number, and the premiums will be promptly sent as a Christmas Present from the Editor. Now let us have a lively canvass—not so much for the sake of the presents, as to help a struggling cause which you deem worthy to be sustained.

We still have a good supply of *back numbers*, printed in 1871, 1872, and 1873. They ought to be doing missionary work. We will pay the postage and send them in any quantity, from one to one hundred, *for one cent a copy*—less than the cost of the blank paper.

BIBLE BANNER TERMS:

Regular Subscribers.

The Bible Banner will be sent free of postage one year to any address for One Dollar, *paid in advance.*

As a Present.

We will allow any subscriber to send the *Banner* as a present to a friend, for seventy-five cents a year.

To Ministers.

The Bible Banner will be sent to any minister of the gospel for fifty cents a year.

Important to All.

Let it be distinctly understood, that every subscriber is expected to PAY for the BANNER till he orders it discontinued.

OUR BOOK LIST.

PREMIUMS TO AGENTS.

POINTS TO BE REMEMBERED:

1. *The following choice books and pictures are offered for sale.* We will pay the postage on them.

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A. A. PHELPS, A. M., Editor.

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THE BIBLE BANNER,

VINELAND, N. J.

NEW DEPARTURE.

LET ALL READ—THEN TAKE HEED!

Experience is a great teacher. We are trying to keep step to her music, and walk in the light as it marches on. We have now had an experience of one year as Publisher, and more than six years as Editor, of a religious paper. While our *judgment* has always been in favor of the prompt, pay-in-advance system, our *heart* has been in favor of showing some leniency to those who fall behind. It has been our conviction that most of the delinquencies are the result of carelessness rather than wickedness—of bad memories rather than bad hearts. We are still of the same mind. Probably not one in a hundred really means to be dishonest. But human nature is such that lax habits grow worse by indulgence. It will not do to educate the conscience in the line of looseness. So far as we have been guilty in this respect, we humbly ask pardon of all concerned, and now propose *a radical reformation*, as the best proof of our penitence.

All subscriptions received hereafter will be considered as expiring with the time for which they are paid. Our rule will be to send one extra number after the time is up, and then drop the name from our list. We expect that all who really want the paper will report before they are cut off. By making a little exertion they can just as well pay at the proper time as not. But should there be an occasional subscriber who cannot pay promptly, and yet desires the paper continued, we are willing to show a little favor, provided such parties will write before the time expires, explain the case, and tell us when they will send the money. Every one that cares for the paper can at least drop us a postal card. This is certainly fair, and we shall insist on a strict compliance with the rule here laid down.

There are several reasons why we feel compelled to adopt this course:

1. *It is strictly honest.* We give each one all he pays for, and in the end throw in one extra number to make the scale turn in the subscriber's favor. When a man goes to a store, shop, or factory, he is expected to pay for what he buys. The same square dealing ought to prevail in journalism. The *secular* press has very sensibly adopted this prompt-pay system; why should the *religious* press lag behind? If religious papers are worth reading at all, they are worth the subscription price that is generally charged. If all papers would adopt this rule, it would be a decided advantage to both patrons and publishers.

2. *We cannot carry so many dead weights.* If we had plenty of money, we would be glad to give wings to a hundred thousand copies of the *Banner*, every month, and let them fly all over the world, irrespective of cash returns. But it is utterly impossible to make brick without clay or papers without cash. It is no simpering affectation of poverty that leads us to say that we can no longer carry such a load of non-paying subscribers. Even if our list is sadly shortened by this process, we must have a class of subscribers that we can rely upon in helping us to cancel our honest bills.

3. *It will cut off the necessity of so much dunning.* We have been after our delinquent subscribers, for some months past, with various public appeals and private letters. They may have thought that we delighted in punching them with sharp sticks. Far enough from that! It has been a very unpleasant kind of duty to perform. But what else could be done? If men will not pay their dues voluntarily, they have to be dunned. How *terribly repulsive*, however, is the necessity thus imposed, of earnestly and repeatedly asking people to discharge so simple a duty! The plan we are now adopting will obviate this unpleasant necessity. If the subscriber does not report, when his year is up, we shall simply understand that he does not wish the paper any longer, and so drop his name. This will doubtless be favorable to the editor's personal piety! He cannot afford to lose more grace than he gains cash, by a process of perpetual dunning!

4. *It will also stop the mouths of many grumbling subscribers.* Not unfrequently we are greeted with some such epistle as this: "I paid for your paper for one year. When the year was up, I expected that it would be discontinued." Or this: "I never subscribed for your paper. Some friend must have sent it to me. When the time expired, either he should have renewed the subscription, or you should have stopped the paper." To illustrate the idea still more fully, we herewith submit the following letter, which we just received. We give it *verbatim et literatim et punctuatim*:

Mr Editor sir I doe not want your paper any longer: my time run out some time ago, but you keep on sending the papor. you knew when my time was out Just as well as I did. but you dident know enouf to stop the paper; I havent tuck eny of them out of the office, since my time was out and you needent look to me for eny pay. *I dident order them.* I onely sent for one year. and when that was up, I knew enouf to stop

Mrs E K——

Facts prove that these utterances are in harmony with a pretty general sense of propriety. We cannot deny the soundness of the logic. People like to be thrown upon their own responsibility in deciding what they want and what they do not want. To continue sending a paper, after the subscription has expired, seems to some like forcing it upon them and then asking them to pay for what they did not order. On the whole, we think it will be more satisfactory to the majority to have us adopt this "*prompt-pay or cut-off*" system.

☞ TAKE NOTICE!! The rule here adopted will apply to all whose subscription expires *after next January*. Thus they have six months warning, in advance. Meanwhile, let us hear from two classes: (1) All who are now actually *in arrears*, more or less. (2) All whose subscription *will expire* between this date and the close of the year 1875.

BOOK NOTICES.

The Bible Looking-Glass. An octavo volume of about 350 pages, profusely illustrated by object-teaching pictures, showing the misery resulting from vice, and the happiness arising from virtue. By John W. Barber and others. Published in a very attractive style by Bradley, Garretson, & Co., 60 North Fourth street, Philadelphia, Pa., and sold only by agents.

This is a very singular work — full of striking illustrations, apt sayings, and excellent ethics. The numerous cuts used are designed to explain a great truth or impress a good moral lesson. They are surrounded by scriptural references and poetic verses, and followed by brief essays in prose, all bearing on the topics introduced. The whole work is in six parts: I. Religious Emblems. II. Religious Allegories. III. The Christian Pilgrim. IV. Christian Similitudes. V. A Sunday Book of Pleasing and Comforting Literature. VI. Gray's Elegy. We commend it as a book well worth having.

Shadowy Hand: Or Life-Struggles.

This is a thrilling story, made up of biographical incidents, and extracts from the sermons and lectures of Rev. Henry Morgan, who has worked his way from lowliness and obscurity into a position of influence as a religious educator. His lectures are listened to with no small degree of interest, and his book is very readable. Those wishing a copy will send $1.50 to the author, at Morgan Chapel, Boston, Mass.

Clarke's New Method for the Piano Forte.

Many thousands of this magnificent new work have already been sold, and the constantly increasing demand for it testifies to its unapproachable merits. Teachers everywhere, who have given it a careful examination, endorse it as THE BEST instruction book published. It combines with the valuable teachings of American experience, all the most approved methods of the best music abroad. Published by Lee and Walker, 992 Chestnut St., Philadelphia, Pa. Price $3.75.

They also publish Getze's School for the Parlor Organ and Melodeon, a work that stands high among musical instructors, as may be inferred from the fact that 30,000 copies are sold annually. Price $2.50. This enterprising firm will supply you with almost anything in the line of musical composition, and at reasonable rates. It is a very large and thoroughly reliable establishment.

The River of Life: A collection of new and popular music for Sunday Schools. By H. S. Perkins and W. W. Bentley. Published by Oliver Ditson & Co., 277 Washington St., Boston, Mass., and by C. H. Ditson & Co., 711 Broadway, New York. Price 35cts.

So far as we have examined this work, we like it well. It is spoken of in the highest terms by those who have adopted it for Sunday School use. Send for a copy and examine for yourself.

OUR PLATFORM.

Four months ago we published an article that raised a question as to the soundness of the current Adventist interpretation of the dark day in 1870. Last month we admitted an article in which the writer expresses his belief that time will close in the year 1877. Though we have no definite time theory to advocate, we are not afraid of whatever solid facts and sound arguments may be brought to bear on the subject. We believe there has been a great deal of unprofitable speculation by time-setters which might better have been spent in prayer and good works. The case is sometimes aggravated by the censoriousness and fanaticism of some whose whole energies are spent in proclaiming the definite day of Time's farewell. For instance, one man who has devoted several years to such a message, instead of having humility enough to acknowledge his error, after the time passed, insists upon the correctness of his theory by proclaiming that Christ *did* come at the time specified, and is now raising the dead! From such unlimited conceit, the BIBLE BANNER prays to be forever delivered.

Again: In the April number we published an extended article by J. H. Whitmore, against the popular doctrine of eternal torment. In the June number the reader will find a review of said article, written by James Lisle, a Methodist minister, taking quite a different view of the subject. The present issue contains an able rejoinder, which none of our readers can afford to omit reading. As Bro. Lisle thinks a theodicy on the basis of endless torment is possible, we hereby offer him the free use of our columns to make the attempt.

These facts help to illustrate our position. We believe in a wide margin for honest differences and a free expression of thought. Truth is not afraid of criticism. It can afford to be patient, for it stands upon a rock that no storms of opposition can shake. We have been over the ground, and can appreciate the privilege of being allowed to read, think, and speak, without being sent to hell in a hurry for not grasping the whole gospel plan in a single breath. We love light and liberty. We believe in giving people a chance: albeit, there are certain restrictions, as to the matter, manner, and spirit of articles, which the editor feels bound to enforce. Let all write for the glory of God, and we will try to shape the whole paper with a view to the greatest amount of good.

EXTRA PREMIUMS.

We are going to try a little experiment, to see if we can stir up our Agents to more vigorous action. *Besides* the regular premiums offered in our list of Books and Engravings, we now make the following propositions:

1. *To the one sending us the greatest number of subscribers*, with the cash, between the first day of July and the first day of December, we will send a large and beautiful *Oil Chrome, representing the Monongahela Valley*, mounted in a heavy, carved, gold-leaf frame, over two feet one way and nearly three feet the other. Cash value, $10.00. We will pay the expressage. To claim this premium, the agent must send twenty or more subscribers.

To the one sending us the next highest number, in the same time, we will send *Five Dollars' worth of Books or Engravings*, such as he may select from our list. We will pay the postage. To claim this premium, the agent must send ten or more subscribers.

Please observe: (1). All are authorized to act as agents. (2). All will be fairly rewarded for their work, in the *regular* premiums, even if they should fail of securing the extra one. (3). Two renewals count the same as one new subscriber. (4). Agents who desire a few extra copies of the *Banner* to exhibit, will be readily supplied. (5). The two most successful agents will be announced in the December number, and the premiums will be promptly sent as a Christmas Present from the Editor. Now let us have a lively canvass—not so much for the sake of the presents, as to help a struggling cause which you deem worthy to be sustained.

We still have a good supply of *back numbers*, printed in 1871, 1872, and 1873. They ought to be doing missionary work. We will pay the postage and send them in any quantity, from one to one hundred, *for one cent a copy*—less than the cost of the blank paper.

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The Bible Banner will be sent free of postage one year to any address for One Dollar, *paid in advance.*

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We will allow any subscriber to send the *Banner* as a present to a friend, for seventy-five cents a year.

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The Bible Banner will be sent to any minister of the gospel for fifty cents a year.

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Practical Piety.

"BLESSED ARE THE PURE IN HEART."

IS YOUR LAMP BURNING?

Say, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beams would fall bright upon me.

Straight, straight is the road, but I falter,
And oft I fall out by the way;
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

There are many and many around you,
Who follow wherever you go;
If you thought that they walked in a shadow
Your lamp would burn brighter, I know.

Upon the dark mountains they stumble—
They are bruised on the rocks, and they lie
With their white, pleading faces turned upward,
To the clouds and the pitiful sky.

There is many a lamp that is lighted,
We behold them awear and afar;
Not not many among them, my brother,
Shine steadily on like a star.

Were all the lamps that are lighted
Would steadily blaze in a line,
O'er the land and the ocean
What a girdle of glory would shine!

How all the dark places would brighten!
The mists would roll up and away!
The earth would laugh out in her gladness
To hail the millennial day!

IS FAITH A GIFT?

BY MRS. A. E. BENNETT.

Is faith a gift of God? If so, why are we not instructed in the word to pray for it? and why have we the elements of faith already in us?

"I give unto them eternal life." "I will give you rest." "He hath given us of his spirit." "The Lord will give strength unto his people." "The Lord will give grace and glory." "Christ also hath loved us and given himself for us." "And white robes and a crown of life," will be given, etc.

These are among the gifts of God. Not a rudimentary principle of either is inherent in our natures; they are all *gifts*. Not so with faith. It is not a gift of God in the sense implied, nor can we obtain it by asking for it. But, says one, the disciples prayed, "Lord, increase our faith." Yes, but they did not get what they asked for, but rather a reproof: "If ye had faith like a grain of mustard seed," etc. Had it been his to give, and theirs to receive, as a gift, would he not have given them faith as freely as he did sight to the blind, walking to the lame, hearing to the deaf, life to the dead, and pardon to the sinful? The Lord never turns a deaf ear to the real wants of his people, when it is not in our power to relieve ourselves.

If I were in want of food and it was not within my power to procure it, I would ask the Lord for it, believing I should receive it according to his promises. I base my faith upon that word, and my faith is rewarded by food. Then if I should say, "Lord, please to give me power to swallow this food," I think I should be forcibly reminded that he had already given me the requisite organs, and if I would not use them in appropriating the food he had provided for me, I must starve. Suppose I should shut myself up in a close, dark cell. Soon the air would be so vitiated that I should be distressed for breath. Then if I should say, "Lord, increase my breathing," would he not call my attention to the fact that he had provided plenty of pure, fresh air, and had given me breathing apparatus, and if I did not meet the conditions I must suffocate and die?

God has as fully implanted within our moral nature the element of faith, as he has in our physical nature the organs of swallowing, breathing, etc. You never step on a train of cars, or embark in a steamer, without showing your faith in the captain, and car-officials; notwithstanding all the railroad and steamboat accidents which are swelling the lists so alarmingly. You never communicate to others, or entertain for yourself the idea, that in June, 1870, an ecumenical council convened at Rome and declared the pope infallible, immediately after which he was divested of his temporal power, except you demonstrate your faith in what you hear, according to the established law that "faith cometh by hearing."

Paul understood the inherent faith in man's nature, when he was laboring, not to increase their faith, but to turn it in the right channel: "That your faith should stand, not in the wisdom of men, but in the power of God." 1 Cor. 2: 5. There is faith enough in us to save the fallen planet, only let it base itself upon the "power of God" instead of the "wisdom of men."

The word of God recognizes two phases of faith. The first is an *instinctive* faith, which controls, to a greater or less extent, every son and daughter of Adam. Without it no sinner ever came to the Savior. Until he hears that Jesus, the Son of God, died for all, his faith reaches out to his gods of wood and stone. When the story of the cross is told him, and its blessed standard planted on heathen shores, *that* becomes the center of gravitation, around which his faith entwines as gratefully as does the vine around the oak. This is the "faith which cometh by hearing," or takes its character from what it hears.

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The *second* phase is brought to view in the gift chapter, 1 Cor. 12. Faith there is a special *gift*, to special persons, for a special *purpose;* and is *not* that saving faith which is in the power of every man and woman to use in appropriating that grace which "bringeth salvation." In a certain sense, faith and all our other powers are God-given. Of course no one can suppose, for a moment, that we could think, feel, see, hear, or even breathe, of ourselves; it is all of God; but in the great creative economy, all of these powers have their seat in the *human* instead of the *Divine*.

Then why this lack of faith in the church of Christ? Let facts answer. Because the *conditions* of faith are not met. All the promises of God are conditional, and if those conditions are met, then the eye of faith, though sometimes wearied with long watching, discerns in the darkness the things promised, and that soul walks out on the promises of God with as much confidence as though he already possessed them. But if we do not fully and completely meet the conditions implied or expressed, we may pray for faith till the Judge descends, and we shall never receive an increase in that direction.

The inspired John says, "Beloved, if our hearts condemn us not, then have we confidence toward God." This solves the problem. A sense of condemnation, the conscious or even unconscious fact that the requirements are not all complied with, prevents an exercise of faith on our part. But I have already occupied so much space in the theory of this as to preclude the more practical. Hope soon, if God will, to note a few *practical* reasons for this great lack of faith.

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"Abraham believed God, and it [his act or habit of faith] was counted unto him for righteousness." "We say that faith was reckoned to Abraham for righteousness." "The promise that he should be the heir of the world was through the righteousness of faith." Rom. 4: 3, 9, 13.

We see here that Abraham was accounted righteous, and was justified by faith, without the works of the law. "Now it was not written for his sake alone that it [his faith] was imputed to him [for righteousness,] but for us also, to whom it shall be imputed [for righteousness] if we believe on him that raised up Jesus our Lord from the dead." Rom. 4: 23, 24. It was written then to declare God's plan of justifying and saving men. It is set down also as a universal principle of salvation, for "the promise is sure to all the seed;" and "all that believe are justified from all things." Acts 13: 39. Righteousness then may be affirmed of every justified person. He is, in a true and proper sense, in real conformity with the divine law, else God could not be just in justifying the ungodly, who "believeth in Jesus." Rom. 3: 26; 4: 5.

The ungodly being in this way made righteous, and justified, he is thence treated as if he had always hitherto been righteous; and he inherits all the blessings that original righteousness would have secured. The nature of this inheritance is in the general obvious; for if man had never sinned, and if he had, under every probationary test, faithfully kept the law, he would have been righteous in fact, and his justification would in due time have been declared. In such case he would have secured eternal life. Rom. 10: 5. Gal. 3: 12. And it is no unwarranted assumption to affirm that his tenure of earthly possessions; his dominion and prosperity; his enjoyment of the charter of moral government tendered to Adam as the federal representative of the race; and the subjugation of all nature's elements to his dominion and use, would have been confirmed in perpetuity.

The divine economy of righteousness and justification by faith, placing man again in a right relation to his original inheritance, exactly meets his condition, and gives to the whole gospel an intelligible objective design.

But man, having failed, lost for the present time his estate and inheritance; and the grace of an all-sufficient God has interposed a plan of recovery based upon the simplest principle of our nature, so "that as sin hath reigned unto death, even so might grace reign through righteousness [by faith] unto eternal life, by Jesus Christ, our Lord;" and "where sin abounds, grace does much more abound." Rom. 5: 20, 21. "The hope of righteousness by faith" is the blessing and reward stipulated in the New Covenant.

We cannot here confine ourselves to any mere subjective view of salvation. It must, after the resurrection, be "the outward realization of a faith now only subjective." The specific grace does not appertain to the present life. As a *hope* it respects something that is both absent and future. "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" Rom. 8: 24.

The blessings of salvation bestowed in the present life, as justification, sanctification, the gift of the Spirit, and many others, do not integrate "the hope of righteousness by faith." In one sense Christians have received the adoption and are now the sons of God in Christ; but in a far higher sense the adoption is of future fulfillment, and lies in hope. Rom. 8: 23. This truth is affectingly shown in Hebrews, 11th chapter. There it is affirmed that all the saints from Abraham down—a company innumerable—had by faith obtained a good reputation; had shown their magnanimity by patient endurance of the greatest afflictions and privations; were so noble that the world was not worthy of them. "These all died in the faith, not having received the promises, but saw them afar off [in time] and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." They submitted to all evils and the loss of all earthly good in view of the better hope—the resurrection—the life to come. This hope, being a future inheritance, involves the resurrection to a future life, and the perpetual humanity of man.

"Now are we the sons of God," but we are not now perfected; but they that "obtain that world and the resurrection from the dead, are the [perfected] children of God, being the children of the resurrection." Luke 20: 35, 36. That life will assuredly be connected with the earth, and will obtain the restoration of our forfeited inheritance, enlarged, beautified, and glorified; and the redeemed, having been justified in this life, shall as fully enjoy it as if sin had never entered this world.

We "wait" or rest in patient expectation of this "hope," "through the Spirit." We, "who know God"—who, as Isaac, "are the children of promise"—"children of the free woman"—who have received the adoption of sons—into whose hearts God has sent the Spirit of his Son, crying, Abba, Father"—through that Spirit, "wait for the hope of righteousness by faith." The indwelling Spirit is the seal, or guarantee of the final "redemption of the purchased possession." Eph. 1: 14. He is a Spirit of life and power. He imparts the power to trust the Savior, and to become the sons of God. He enables them to believe the promises, and to bring forth the fruit of the Spirit. He empowers them to wait for their inheritance in the hope of a resurrection and life everlasting. He helps their infirmities and aids them in prayer. He gives them impulse, elevation, inspiration, and life. Where the Spirit is, there is liberty, peace, joy, and hope.

This subject ought to have a practical influence on our life and character. We should be weaned from the world, and "commit the keeping of our souls to Him in well doing as unto a faithful Creator." We should "resist not evil," "be patient unto the coming of our Lord," and "judge nothing before the time."

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Heaven is the abode of unity; and when the spirit of unity comes into a soul or into a church, it comes from above. The Comforter brings it down. Discord is from beneath. The divisions of Christians show that there is still much carnality among them. The more carnal a Christian is, the more sectarian will he be; and the more spiritual he is, the more loving, and forbearing, and self-renouncing are you sure to find him.

It is with Christian communities as it is with individual Christians. When the tide is out you may have noticed, as you rambled among the rocks, little pools with little fishes in them. To the shrimp in such a pool, its foot-depth of water is all the ocean for the time being. He has no dealings with his neighbor shrimp in the adjacent pool, though it may be only a few inches of sand that divides them. But when the rising ocean begins to lip over the margin of his lurking place, one pool joins another, their various tenants meet, and, by-and-by, in place of their little patch of standing water, they have the ocean's boundless fields to roam in.

When the tide is out, when religion is low, the faithful are to be found, insulated, here a few and there a few, in the little standing pools that stud the beach, having no dealings with their neighbors of the adjoining pools, calling them Samaritans, and fancying that their own little communion includes all that are precious in the sight of God. They forget for a time that there is a vast and expansive ocean rising—every ripple, every influx brings it nearer—a mighty communion, even the communion of saints, which is to engulf all minor considerations, and enable the fishes of all pools, the Christians, the Christ-lovers, of all denominations, to come together. When like a flood the Spirit flows into the churches, church will join to church, and saint will join to saint, and all will rejoice to find that if their little pools have perished, it is not by the scorching summer's drought, but by the influx of that boundless sea, whose glad waters touch eternity, and in whose ample depth all the saints have room enough to range.—*Dr. James Hamilton.*

THE WORD OF GOD.

The late Mr. Wm. Greenfield was once in company, at the house of a friend, with a gentleman of deistical principles, a stranger to him, who put to him the following among other questions: "Can you give me the reason why Jesus Christ is called the Word? What is meant by the Word? It is a curious term." Mr. Greenfield, unconscious of the motive of the skeptical inquirer, replied, with his usual simplicity and decision of character: "I suppose, as words are the medium of communication between us, the term is used in the sacred Scriptures to demonstrate that He is the only medium between God and man. I know of no other reason." The deist's mouth was shut.—*Gray.*

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

IS YOUR LAMP BURNING?

Say, is your lamp burning, my brother?
I pray you look quickly and see:
For if it were burning, then surely
Some beams would fall bright upon me.

Straight, straight is the road, but I falter,
And oft I fall out by the way;
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

There are many and many around you,
Who follow wherever you go:
If you thought that they walked in a shadow
Your lamp would burn brighter, I know.

Upon the dark mountains they stumble—
They are bruised on the rocks, and they lie
With their white, pleading faces turned upward,
To the clouds and the pitiful sky.

There is many a lamp that is lighted,
As beheld them anear and afar;
But not many among them, my brother,
Shine steadily on like a star.

Across all the lamps that are lighted
Would steadily blaze in a line,
And over the land and the ocean
What a girdle of glory would shine!

How all the dark places would brighten!
The mists would roll up and away!
The earth would laugh out in her gladness
To hail the millennial day!

IS FAITH A GIFT?

BY MRS. A. E. BENNETT.

Is faith a gift of God? If so, why are we not instructed in the word to pray for it? and why have we the elements of faith already in us?

"I give unto them eternal life." "I will give you rest." "He hath given us of his spirit." "The Lord will give strength unto his people." "The Lord will give grace and glory." "Christ also hath loved us and given himself for us." "And white robes and a crown of life," will be given, etc.

These are among the gifts of God. Not a rudimentary principle of either is inherent in us our natures; they are all *gifts*. Not so with faith. It is not a gift of God in the sense implied, nor can we obtain it by asking for it. But, says one, the disciples prayed, "Lord, increase our faith." Yes, but they did not get what they asked for, but rather a reproof: "If ye had faith like a grain of mustard seed," etc. Had it been his to give, and theirs to receive, as a gift, would he not have given them faith as freely as he did sight to the blind, walking to the lame, hearing to the deaf, life to the dead, and pardon to the sinful? The Lord never turns a deaf ear to the real wants of his people, when it is not in our power to relieve ourselves.

If I were in want of food and it was not within my power to procure it, I would ask the Lord for it, believing I should receive it according to his promises. I base my faith upon that word, and my faith is rewarded by food. Then if I should say, "Lord, please to give me power to swallow this food," I think I should be forcibly reminded that he had already given me the requisite organs, and if I would not use them in appropriating the food he had provided for me, I must starve. Suppose I should shut myself up in a close, dark cell. Soon the air would be so vitiated that I should be distressed for breath. Then if I should say, "Lord, increase my breathing," would he not call my attention to the fact that he had provided plenty of pure, fresh air, and had given me breathing apparatus, and if I did not meet the conditions I must suffocate and die?

God has as fully implanted within our moral nature the element of faith, as he has in our physical nature the organs of swallowing, breathing, etc. You never step on a train of cars, or embark in a steamer, without showing your faith in the captain, and car-officials; notwithstanding all the railroad and steamboat accidents which are swelling the lists so alarmingly. You never communicate to others, or entertain for yourself the idea, that in June, 1870, an ecumenical council convened at Rome and declared the pope infallible, immediately after which he was divested of his temporal power, except you demonstrate your faith in what you hear, according to the established law that "faith cometh by hearing."

Paul understood the inherent faith in man's nature, when he was laboring, not to increase their faith, but to turn it in the right channel: "That your faith should stand, not in the wisdom of men, but in the power of God." 1 Cor. 2: 5. There is faith enough in us to save the fallen planet, only let it base itself upon the "power of God" instead of the "wisdom of men."

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Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE FUTURE.

BY MILES GRANT.

He who will carefully and thoughtfully consider the future, in all its overwhelming interests, must come to the conclusion that the affairs of this life are of but small moment, when compared with what is yet to be revealed. One is temporal, the other eternal.

There are certain great events in the future, that will command the attention of every one upon the earth, when they shall transpire. The kings, mighty men, great men, rich men and poor, old and young, bond and free, Jews and Gentiles, saint and sinner, all classes, ages, and conditions, will be deeply interested, and turn from all other pursuits to give attention to the opening scenes. This will be the case when the Lord of lords shall appear "in the clouds of heaven, with power and great glory." Stock in banks, railroads, mines, houses and lands, ships, and merchandise, will be of small value then. One would give them all for one smile of approval from the King of kings. Then the richest of the rich would give their last mite to be in the place of some poor saint, now supported by public charity. Then the most honored of the great men of earth would gladly exchange all their glory received of men, for the blessed "hope of glory" in the old colored woman that has worked in the kitchen of their mansions. Then the clean heart of a town pauper will excel in value all the treasures of the rich. Then sin will be seen in its true light, and holiness will be esteemed above all other possessions. Then, all worldly wealth, glory, honor, show of fashion and rich ornaments, will seem as they are —a pile of worthless rubbish when compared with the priceless value of a pure heart.

But a scene of deeper interest must follow, which is the day of judgment. Then things will be real. Each will appear in his true light, to give account for himself. The correct scales will then be applied to each person's character. What the world may have thought of us will be of no value in that hour. No one will then appear with bribes in his hand for the Judge. This once in their life they will stand before impartial justice, where a correct verdict will be given. Each will see himself as he is. No wonder that there will be weeping, wailing, and gnashing of teeth on the part of those who paid no attention to the offer of pardon and salvation so kindly extended to them during this present life. They might have had eternal life, but they would not accept it through Christ, the Son of the Highest. They have scorned their best friend, their only Savior, and despised the fountain in which they might have been cleansed from their corruption and made fit to mingle with the pure and holy. But O what agony must fill their hearts when they see and know that eternal destruction must be their doom. What a future awaits them! Oblivion's waves must roll over them for ever and ever. What a solemn hour for the wicked! It must come. The eternal Jehovah has spoken. The day of doom is rapidly approaching, but the enemies of God are as careless now as were the antediluvians the day that Noah entered the ark, or the Sodomites the day that Lot went out of their city. They laugh at the warning of faithful friends, and scoff at the idea of an impending judgment day. What madness! They have sold eternal life, honor, glory, and happiness, for foolish vanities and pleasures, that lasted but an hour, and were far below the joys of the Christian, even in his fiercest conflicts with the powers of darkness. It seems hardly credible that rational beings will act as they do, and live as they are living, with such a terrible future awaiting them as the result. If we look a little in the distance we see them shivering with agony before the throne of the "high and lofty One that inhabiteth eternity," as they are about to receive "the wages of sin, which is death." We turn to think of their horrid end, and leave them to "utterly perish in their own corruption," to be heard of no more during the eternal ages.

To the humble disciple of Jesus, the day of judgment will be the hour of his everlasting deliverance from everything disagreeable; the time of union with all the good out of every kindred, tribe, tongue and nation that have ever lived upon this planet; a joint heir with God's only begotten Son, "when this corruptible must put on incorruption, and this mortal must put on immortality." Then the time will have come for every saint to say farewell for ever to all sickness, pain and sorrow, and to begin the eternal life of glorious happiness in the kingdom of heaven. When millions of years shall have passed, as many more remain to be enjoyed. When the imagination has reached its utmost bound in an effort to comprehend the duration of the future life of the saints, it is like a man trying to touch the sun with his finger. O, what a glorious future awaits the friends of Jesus! Let us all be his true disciples.

GLIMPSES OF THE BEYOND.

BY JOSIE M. BUCKLIN.

Somewhere I have read of a mighty iceberg, which, being loosened from its moorings in the frozen ocean, floated down into a warmer latitude, directly across the path of an ocean steamer. The incident recited by one of the passengers made an impression upon my memory which years have failed to efface. Notwithstanding the imminent danger (for the berg was drifting rapidly toward them, and swift and certain destruction seemed inevitable,) so entranced were the spectators at the wondrous magnificence of the scene, that all thought of self was forgotten; even the fear of death was lost in wonder and admiration. There it was, rearing itself directly before them like some fairy palace of pearl and sapphire and gold; a combination of beauty the most wondrous, purity the most immaculate, and grandeur inconceivable; rising terrace on terrace into mid-heaven; surmounted by lofty colonnades and graceful arches, while about its thousand spires and pinnacles rainbows danced and sparkled, and all the vast extent of transparent whiteness glowed with every prismatic hue. "Our very souls," said the relater, "were bowed down in awe and adoration before this wonderful revelation of Deity."

I have tried to imagine anything more sublimely beautiful than this spectacle, the eloquent narration of which my pen has but feebly reproduced; and yet I know a time is coming when unto mortal eyes there shall be revealed a scene of beauty, glory, and grandeur before which this shall pale "as the glowworm pales its feeble fires before the rising sun." Still I have liked to fancy some faint parallel between this wondrously beautiful creation from the hand of the Infinite, and that other which is now being prepared in the heavens, the beauty and glory of which eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive. Since the marvelous loveliness of that which waits in the Beyond is above all human conception, we, who long for its delights and hope to share its glories through an eternity of bliss, can arrive at an approximate realization of the magnitude and wondrous magnificence of that home as yet unseen by mortal eye, whose builders are angels, whose foundations are forever, only by a contemplation of the highest and most perfect forms of beauty that are known to us here. I bridge with fancies fleet the mighty gulf intervening between the *here* and the *beyond*, and stand with John, the Revelator, just without the open door of heaven, through which come glimpses of a rainbow-encircled throne, and gleams of jasper, and sardine, and gold, and a far-reaching sea like crystal glass mingled with fire.

Again, I see the holy city—New Jerusalem—and a great voice from heaven saith, "The tabernacle of God is with men." Ten thousand times ten thousand angelic forms—a mighty company whom no man can number—greet the dazzled gaze; while through, around, and above this heavenly assemblage, pulses, swells, and rises, ever higher and higher, even to creation's loftiest arches, that song of divinest melody from the lips of those redeemed out of every nation, kindred, tribe, and people, the "new song" which even angels cannot sing, but is known only to those who have come up through great tribulation—having washed their robes and made them white in the blood of the Lamb. O, methinks earth's most dulcet music would seem but dreadful discord, when once our ears have listened to that soul-entrancing strain. Fancy's bridge is all too short, and human language too impotent to portray the glory that shall be; and yet it is great delight to reflect upon the beauty and bliss safe garnered for the faithful in that glorious "Beyond." I love this best because it is the grand *ultimatum*; the final goal on which our eyes are fixed, for which our steps are bound; the thing for which all other things were made. For this Christ died upon Calvary—that we through his blood might be made fit to share in the bliss that waits, just a little, in the "Hereafter." For this we toil, and pray, and suffer, knowing that these minor trials "shall work out for us a far more, exceeding, and eternal weight of glory." I wish we thought more about the future bliss, and less about the toil and suffering we endure. I wish we talked more about the glory; the divine enjoyment; the flawless loveliness of surroundings that are to be ours, and less of our petty trials and vexations. I wish that when we meet each other we would speak more of the wonderful day that is soon to dawn; more of the transcendent beauty of the Heavenly City, and its costly and marvelous decorations, and less of the weakness and faults of our brothers. I wish we heard more preaching about the great reward which is the motive power of our right-doing here. I wish this hope of a *real home*, where sin and sickness and sorrow can never come, were given less sparingly to the weary, doubting, half-fainting ones who journey in the narrow way.

I have heard people say that they desired to do right simply because it was right; and that, perhaps, is well; but God has not disdained to give us a motive other than this for right doing; he has not thought it beneath him to offer a reward, before the munificence of which earth's pride, and pomp, and power are naught. He holds up the reward of endless life—an eternity of happiness—in a home of supreme beauty and magnificence, in which every detail given appeals to our æsthetic nature—our highest love of the pure and the beautiful. I believe all this is real. I don't wish it to be spiritualized. We accept it just as God says, and have faith that in the great Beyond we shall know of a truth all the bliss and glory of which John had some faint glimpses.

South Butler, N. Y.

THE COMING AGAIN.

The coming again of our Lord Jesus Christ, literally and visibly, to this earth, for the purpose of ending this dispensation and inaugurating his own reign, is a subject of Christian thought and study that seems to have been, for a thousand years or more, singularly and sinfully ignored by Christ's own people. The truth itself as biblically revealed—the scriptural setting forth of the momentous fact of the next advent—the inspired announcements of both Testaments concerning our Savior's second personal coming—are so frequently and distinctly urged, that the inattention and indifference of the church seem unaccountable. Just now, the truth of our Lord's second coming is gaining notice among his people, and we doubt not that there will be henceforth a share of attention given to this blessed theme that will cause it to come more immediately to the front, as a subject of Christian contemplation.

The modern church is totally unlike the ancient church in regard to its treatment of the great and precious truth of the second coming of our blessed Lord. In the primitive church, the second coming of our Lord Jesus Christ was anticipated with delight, and the prospect of the Savior's speedy return was the occasion of their constant joy. Their eager expectancy of the immediate return of Jesus to this earth, caused them to err on the one side—our sleepy unexpectancy of his coming, and our fond imagination that such a coming is indefinitely distant, cause us to err on the other side. They were given to the most restless inquiry as to when should be the "times and seasons" of their Lord's return—we are given to the most listless unconcern on the whole subject, apparently not caring whether our Lord shall come at all! They were incessant and urgent in their asking, "When shall these things be?" We are asking, (if we are forced to any asking on the subject,) in the very words of primitive and modern infidels, "Where is the promise of his coming?" If extremes have been touched, certainly we are at one of them—and the worst at that.

What may be true or untrue concerning this grand theme of revelation, one fact is unchallengeable. It is observable in church history that where God's people have adjourned the coming of Jesus to some remote date of the far-off and shadowy future, religion has fallen into a coldness, worldliness, and formality. And when, on the other hand, the people of God have been vigilantly observant of coming and passing crises, and have regarded them as premonishing the near advent of Jesus, the church has returned to spirituality and has seemed to imbibe much of the watchfulness and zeal of apostolic times. Such being the voice of history, and such the high moral effect of this great truth, it is certain that the calling back of the church's attention to the long-ignored truth of our Lord's second coming is a duty that interests all who stand as teachers of the church at this day. If the unspirituality, and coldness, and worldliness, and formality, and unfaithfulness, and inconsistency, and carnal-mindedness, and covetousness, and disobedience, and idolatrous love and practices of the now-a-days-church, do not make an occasion for the introduction of some urgent and startling form of religious doctrine that will shake the Christian world out of its deep slumbers, then we confess our inability to imagine a condition of churchly declension that would create such an occasion.

No doubt this sad and doleful condition of lapsed churchism is the prime cause of the current ignoring of the great event here spoken of. The church of to-day (we speak in the general) is not ready for the Lord's coming, and is not seeking to become so, and hence its unwillingness to anticipate that event, and its growing skepticism as to the truth of the predictions which relate to it. But even in this prophecy finds its fulfillment, for there can be little doubt that the unbelief which Peter reproves in his second general epistle is a form of infidelity that pertains to the church—to such as are the professed people of God.—*Banner of Holiness.*

SHALL WE MEET AGAIN?

The following is said to be one of the most brilliant articles written by the lamented George D. Prentice:

"The fiat of nature is inexorable. There is no appeal for relief from the great law which dooms us to dust. We flourish and fade as the leaves of the forest, and the flowers that wither in a day have no frailer hold upon life than the mightiest monarch that ever shook the earth with his footsteps. Generations of men will appear and disappear as the grass, and the multitude that throngs the world to-day will disappear as the footsteps on the shore. Men seldom think of the great event of death until the shadow falls across their pathway, hiding from their eyes the faces of loved ones whose living smile was the sunlight of their existence. Death is the antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. We do not want to go through the dark valley, although its dark passage may lead to paradise; we do not want to lay down in the damp grave, even with princes for bed-fellows. In the beautiful drama of Ion, the hope of Immortality, so eloquently uttered by the death-devoted Greek, finds deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate, his Clemantha asks if they should meet again, to which he replies: 'I have asked that dreadful question of the hills that look eternal—of the clear streams that flow forever—of the stars among whose fields of azure my raised spirits have walked in glory. All were dumb; but as I gaze upon thy living face I feel that there is something in the love that mantles through its beauty that cannot wholly perish. We shall meet again, Clemantha.'"

LIGHT AHEAD.

All things indicate that the moment that we occupy is charged with intense and inexhaustible issues. Never was man so responsible! Never in the prospect of what is coming on the earth, was man's position so solemn! But evil shall not gain the day. Truth and love will emerge from every conflict, beautiful, and clothed with victory. The days of Infidelity and Popery will soon be numbered. The waters of evil must soon ebb from the earth they have soiled. The approaching genesis will surpass in beauty and in glory the old.

The Church of Christ will soon lay aside her soiled garments, her ashen raiment, and put on her bridal dress, her coronation robes; and the nations will look up to her in admiration, earnest as the waves of the ocean rise up to the bright full moon enthroned above them. The sunrise of approaching day will strike the earth, and awaken its long silent hymns, and clothe creation's barest branches with amaranthine blossoms. Poor Nature, that has so long moaned like a stricken creature to its God from its solitary lair, shall cease her groans and travail and expectancy; for God will wipe away her tears, and on her fair and beautiful and holy brow, crowned and kingdomed, other orbs in the sky, her handmaidens, will gaze in ecstasy and thankfulness and praise. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain. And there shall be no night there. For these sayings are faithful and true."—*John Cumming, D. D.*

Miscellany.

The Deacon's Prayer.

In the regular evening meeting
That the church holds, every week,
One night a listening angel sat
To hear them pray and speak.

[illegible] the soul of the angel
[illegible] to that gathering came,
[illegible] sinful hearts he saw,
[illegible] and guilt aflame.

[illegible] silent, but said to the angel,
[illegible] have need of Him!"
[illegible], with dull, vague, throbbing pain,
[illegible] through their spirits dim.

[illegible] 'twas the regular meeting,
And the regular seats were filled,
[illegible] knew who would pray and talk,
[illegible] any one might that willed.

[illegible] place in front, near the pulpit,
[illegible] accustomed way,
[illegible] Book was read, and the hymn was sung,
[illegible] arose to pray.

[illegible] the long preamble;
[illegible] Peter had opened so,
[illegible], ere the Lord his prayer had heard,
[illegible] fathoms below.

Then a volume of information
[illegible] forth, as if to the Lord,
[illegible] his ways and attributes,
[illegible] things by him abhorred;

[illegible] list of the latter
[illegible] the mocking breath
[illegible] prayer that is not prayer,
[illegible] make believe life in death.

[illegible] prayed for the church; and the pastor;
[illegible] might be his hire"—
[illegible] his stipend otherwise—
[illegible] Sunday school; and the choir;

And the swarming hordes of India;
[illegible] perishing, vile Chinese;
[illegible] millions who bow to the Pope of Rome!
[illegible] pagan churches of Greece;

[illegible] remnants of Judah,
[illegible] he had much to tell;—
[illegible] he told the Lord he prayed,
[illegible] everything out of hell.

[illegible] that burden had really
Been weighing upon his soul,
[illegible] have sunk him through to the China side,
And [illegible] a hill over the hole.

[illegible] regular evening meeting,
And the regular prayers were made,
But the listening angel told the Lord
[illegible] the silent prayed.—*N. Y. Tribune.*

Fanaticism.

[illegible] Hindoo Brahmin once told [illegible] that he had seen his sister, amid the heat of India, standing in tantalizing sight of a fountain of cooling water, bubbling up in the court of the house, with a goblet in her hand, for days refusing to drink till she fell to the pavement through faintness, and then continue for hours on the hot stones with parched tongue and bleeding lips. All of this torture was [illegible] endured to depress and crush the natural appetite of the physical nature, to dethrone the soul upon its ruins. Very early in the history of the church this pagan notion was incorporated into Christianity, that all the evils of soul come from its connection with matter. Hence the body must be treated as the enemy of the Christian's soul. This is the origin of the monstrous system of penances which has disfigured the papal church—the vigorous fastings, the hair-shirt, the self-flaggellations, the creeping on the bare knees on sharp stones, midnight vigils on the cold, damp stone floor of the monastery. Oh! what a book of agonies would that be if all the sighs and groans and tears and pains of poor deluded souls, pagan or papal, endured for the sake of a cessation of hostilities between the flesh and the spirit, were on record, legible to men.—*D. Steele, D. D.*

Bookless Houses.

We form judgments of men from little things about their houses, of which the owners perhaps never think. Flowers about a rich man's house may signify only that he has a good gardener, or that he has refined neighbors, and does what he sees them do. But men are not accustomed to buy books unless they want them. If, on visiting the dwelling of a man of slender means, we find that he contents himself with cheap carpets and very plain furniture, in order that he may purchase books, he rises at once in our esteem. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of books is more significant of refinement than the most elaborately carved sideboard.

Give us a house furnished with books rather than furniture. Both if you can; but books at any rate. To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets, and sitting upon luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind.

Books are the windows through which the soul looks out. A house without them is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it. And the love of knowledge in a young mind is almost a warrant against the inferior excitement of passion and vice.

Let us pity those poor rich men who live barrenly in great bookless houses. Let us congratulate the poor that, in our day, books are so cheap that a man may every year add a hundred volumes to his library, for the price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen—and, indeed, among all that are struggling in the race of life—is that of owning and constantly adding to a library of good books. A little library, growing larger every year, is an honorable part of a young man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessaries of life.—*Episcopalian.*

A Drunkard's Fate.

A graduate of an English University came to me shaking and trembling. He said he had come to me as he would go to a physician. I said, "You must stop drinking. You will die." "I am afraid I shall. I give it up! I can not." My wife and two gentlemen were present. I said, "What good does the drink do you?" "No good." "Why do you drink?" "I must have it." Thinking that, being an educated man, he might give me some ideas, I asked him, "Will you tell me how you feel before you begin to drink and afterward?" I shall never forget! He stood up and said, "All I can say is, I must have it." "Why?" "I feel as if there were insects in [illegible]! Oh! it is horrible! I touch m[illegible]at, I touch my hands, and I jump Oh! I shall go mad—mad—mad! It [illegible] can not get it without having a sound tooth torn out of my jaw, bring the instrument and wrench it out; I must have drink you see; so I get it. And then I stand still that I may not disturb its effects. That's what I want; I want relief, and I feel it. Quick, quick, hot, it sends the blood through my veins; the insects are gone, and I begin to perspire. Yes, I am better, better, better! It's what I want—it's coming, it's coming, it has come to me—relief—like a flash of summer's lightning, and it has gone, and I get another." "Then," I said, "you will die." "I am afraid I shall. Can you save me?" "Not unless you stop drinking." "I can not die: I have not offered a prayer to God for sixteen years." "You must give it up" "I can not." I said, "God will help you." "No he won't." "I will," said I, "my wife and I will take care of you four days if you will. I have four days to spare for you." We took him, though we could get no promise from him. We nursed him night and day. The third afternoon he sat with me, his hand in mine, and I spoke to him of God and Christ and eternity. He said, "I am a man of some common sense, I believe; and am very well aware that I can never be happy in another world." He then went out and cut his throat from ear to ear. Oh, my friends, shall we not try to save our fellow men from such a fate?—*Gough.*

Sacrifices of Early Anti-Slavery Reformers.

I have just been reading a series of articles on the sacrifice made and the persecution endured by the first leaders in the anti-slavery movement.

Now that the battle is over and the victory won, and the leaders in it have become the heroes of their age, it is hard to realize that they were opposed, hated, and persecuted by all classes, especially by ministers and churches, as they were. Mr. Garrison was cast into prison for speaking against slavery. Ministers and churches opposed him. An infidel club finally consented to let him occupy their hall.

Of his sacrifices and struggles in starting a paper, the writer says:

"It was no idle or empty boast on the part of the two young printers of *The Liberator* that they would print it as long as they could 'subsist on bread and water, or their hands obtained employment.' After the first three weeks, they were able to obtain, *on credit*, of the well-known type founders, Greely and Willis, a small font of second-hand type and a hand press. They rented a dingy office in the upper story of the old Merchants' Hall, in Congress St., where for a long time they did all the type-setting, presswork, mailing, etc., of the paper; Mr. Garrison doing most of his editorial work in the night, after laboring all day at case or press, and often putting his editorials in type without committing them to paper. The office, for at least a year and a half, was their home as well as their work-shop. Too poor to pay for better lodgings, they made their bed on the floor and lived upon bread and milk, cakes and fruit obtained from a baker's shop on the opposite side of the street, and a cake shop in the basement. I visited them frequently in these humble quarters, which they shared with a friendly cat that protected them from the depredations of mice."

This shows the spirit of a true reformer and a moral hero.—*D. M. Canright.*

Answer a Fool According to his Folly.

Rev. Newman Hall communicates to the *Independent* an incident which recently occurred in one of the out-door meetings which he has been holding. A free-thinker who happened to be present, rose and said he came to hear about temperance, but in his opinion the man who invented gas had done more to enlighten the world than all the parsons. Quite a disturbance ensued, but a friend of Mr. Hall at once begged for a fair hearing even of the objector; and then being himself called up, he said: "Mr. Chairman—I'm for free thought and free speech; and yonder gentleman has a right to speak and think for himself as much as I have. (Loud cheers from the friends of the objector.) That gentleman says he considers the man who invented gas did more to enlighten the world than all the parsons. Well, if that is his opinion he has a right to hold it and maintain it. But, whatever our different opinions, there is a time coming to us all which we call death; when most men are somewhat serious, and like to get advice and comfort respecting the world they are going to. Now, when this season comes to our friend, I would recommend him to send for the gas man." An immense sensation, with a tumult of applause followed this sally, which, as Mr. Hall says, was better than a sermon, and not likely to be forgotten. He adds that the impudent boys of the neighborhood where this occurred, still, when at a safe distance, shout to the man round the corners of the street, "Send for the gas-fitters."

SETTING type by telegraph is the latest invention. The London *Times* is said to have the machine, and to be perfecting a system by which the paper will be set simultaneously in each of the large cities where it has a large circulation. This will connect the London office with offices in Liverpool, Manchester, Birmingham, &c., and a person operating the keys of the machine in London will set the type there and all the offices at the same time.

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2. No separation of the ingredients, or sedimentary remains, under any circumstances.
3. No fading of color, except by freezing, and then only a trifle.
4. Contains no poisonous substances, and will not corrode the pen. It will save enough in pens to buy the ink.
5. It is now offered for sale at the following low rates:

One dozen small bottles, 60 cts.; one doz. four oz. bottles, $1 25; one doz. pint bottles, $4 00; one doz. quart bottles, $6 00; per gallon, $1 25.

All orders, with cash, promptly filled by the manufacturer, H. W. SMITH, Waterbury, Vt. Or, by TIMOTHY WHEELER, Waterbury Centre, Vt. 4mtf

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both post paid, one year to new subscribers for only $1, or with Chromo, The Cross, or Bible Reader's Map for $1 25.

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SPECIAL NOTICE FROM DANA BICKFORD THE INVENTOR OF THE Family Knitting Machine.

I wish to call the attention of all parties interested, to the fact, *that all Circular Knitting Machines having the Automatic Arrangement for reversing, or any kind of adjustment for different grades of yarn or work*, was fully and completely covered by me in A. D. 1867, 1868, and 1869, by nine (9) Letters Patent issued *to* or *for me*, and which were nearly all issued before a machine had been made by any one but myself; and since that time I have made and purchased a great many improvements on the Machine and its work, which have been fully protected, so that not only the Machines, but the work made on them, are thoroughly covered by Letters Patent. For these reasons I give you this notice, to prevent your being Ambugged by parties who have either acted as my agents or worked directly for me on my Machines or Models, and who propose to swindle me, and their customers also, rather than pay the small amount that I demand as royalty, for my rights and protection. If you purchase from these parties, some of my agents will either compel you to give up your Machine at once, or pay for it over again, before they will allow you to use it. Now, to protect myself and you also, I am having prepared a peculiar trade-mark, to go on each machine sold by parties having the right from me to sell or make. We will protect you fully in the use of all machines having this trade-mark. And remember that there is no Machine made that can compare with the one that we are now bringing out, as we propose (now that we have our own factory) to combine every convenience that inventive ingenuity can conceive of.

Agents wanted everywhere.

Send for illustration of the Machine and this trade-mark, so there will be no mistake. Address

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689 Broadway, New York.

12m

PHILADELPHIA VIA LONG BRANCH AND THE NEW JERSEY SOUTHERN RAILWAY.

Fare from New York to Philadelphia only $2 25. Commencing Monday, June 7, 1875.

The new, staunch, and commodious steamboats "JESSE HOYT," and "TWIL[illegible],"

connecting at Sandy Hook with all trains, will Leave New York from pier 8, N. R., foot of Rector st.

LEAVE NEW YORK.

9.45 A. M.—For Philadelphia, Long Branch, Tom's River, Waretown, Tuckerton, Vineland, and Bridgeton.

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7.30 A. M. for New York, Long Branch, Red Bank, Farmingdale, Brickburg, Manchester, Toms River, Waretown, Barnegat, Tuckerton, Whitings, Pemberton, Mount Holly, Atsion, connecting at Winslow Junction for Atlantic City and Intermediate Points.

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Razors, Knives, Scissors, &c., ground & polished.

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Errors of Youth.

A GENTLEMAN who suffered for years from Nervous Debility, Premature Decay, and all the effects of youthful indiscretion, will, for the sake of suffering humanity, send free to all who need it, the recipe and directions for making the simple remedy by which he was cured. Sufferers wishing to profit by the advertiser's experience can do so by addressing, in perfect confidence, JOHN B. OGDEN, 42 Cedar street, New York. june-6m

SECOR'S EXCELSIOR WEEDER No. 4.

This implement is an indispensable article in flower and vegetable gardening; it loosens the earth so that weeds can be removed, root and branch; also useful in transplanting. Sold by Hardware dealers and Florists, or sent by mail, postpaid, on receipt of 25 cents. Manufactured by

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BEST egg producers known. Eggs from extra fine fowls of these breeds safely packed and shipped on receipt of $2 50 per doz., or $6 00 for three doz. at once. Chicks for sale in the fall. Write for circular to T. L. HALLWORTH, Chelsea, Mass 4mt

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B. F. LEWIS, Gwynedd, Montgomery Co., Penn., breeder and dealer in Hogs, Fowls, Pigeons, Pets, &c., of the rarest and most fashionable strains. Nest Pans, Breeding and Exhibition Cages for Fowls, Pets, Pigeons, and Canaries. Fish and Globes, Cracked Bone, and Oyster Shells, Beef Scraps, and Chicken Powder. *New Illustrated Catalogue* now ready, devoted to breeding and treatment of diseases and management of Fowls. Price, 10 cents. Maytf

J. F. FERRIS, Stamford, Conn.,

For the season of 1875, will breed the following varieties of

Improved Poultry

In addition to his large pens of

Superior White Leghorns

DARK BRAHMAS.

Boyle's, Lady Gwydir's, and Black Prince strains. Three distinct yards.

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Crosby's, Todd's, and other strains of well known merit. Three yards. Bred carefully to standard.

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Four very choice yards of Drake's, Ramsdell's, Hayward's, and birds of high merit, from best yards in the country. Bred this season with great care.

AYLESBURY DUCKS.

Fine large birds. Bred as near perfection as any to be found. One Trio has won two First Premiums.

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Bicknell, Gill and Warren's strains. Weigh seven to nine pounds each. Bred to feather.

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Eggs sent to Hatch, at Three Dollars per Fifteen. Send your order early. Address,

J. F. Ferris,
Stamford, Conn.

N. B.—Sample copies of this paper sent free of charge. Get a copy for your friend. Address as above. SUBSCRIBE! Maytf

EPHM. WHITMAN, North Leominster, Mass., is now prepared to furnish, at short notice, eggs for sitting, from his superior stock of Light Brahmas, and White and Brown Leghorns, [illegible] $3 per thirteen. Two sittings to one address, $5.

Aprtm

Miscellany.

The Deacon's Prayer.

In the regular evening meeting
That the church holds, every week,
One night a listening angel sat
To hear them pray and speak.

It puzzled the soul of the angel
Who came to that gathering came,
Such weak and sinful hearts he saw,
With grief and guilt aflame.

They were silent, but said to the angel,
"What lives have need of Him!"
While others, with dull, vague, throbbing pain,
Moved through their spirits dim.

For he could see 'twas the regular meeting,
And the regular seats were filled,
And all knew who would pray and talk,
Though any one might that willed.

From his place in front, near the pulpit,
In the long accustomed way,
When the Book was read, and the hymn was sung,
The deacon arose to pray.

First came the long preamble;
If Peter had opened so,
He had been, ere the Lord his prayer had heard,
Full fifty fathoms below.

Then a volume of information
Poured forth, as if to the Lord,
Concerning his ways and attributes,
And the things by him abhorred;

For all in the list of the latter
Was mentioned the mocking breath
Of the hypocrite prayer that is not prayer,
And the make believe life in death.

Then he prayed for the church; and the pastor;
And that "souls might be his hire"—
Whatever his stipend otherwise—
And the Sunday-school; and the choir;

And the swarming hordes of India;
And the perishing, vile Chinese;
And the millions who bow to the Pope of Rome;
And the pagan churches of Greece;

And the outcast remnants of Judah,
Of whose guilt he had much to tell;—
He prayed, or he told the Lord he prayed,
For everything out of hell.

Now, if all that burden had really
Been weighing upon his soul,
'Twould have sunk him through to the China side,
And raised a hill over the hole.

'Twas the regular evening meeting,
And the regular prayers were made,
But the listening angel told the Lord
That only the silent prayed.—*N. Y. Tribune.*

Fanaticism.

A converted Hindoo Brahmin once told me that he had seen his sister, amid the heat of India, standing in tantalizing sight of a fountain of cooling water, bubbling up in the court of the house, with a goblet in her hand, for days refusing to drink till she fell to the pavement through faintness, and then continue for hours on the hot stones with parched tongue and bleeding lips. All of this torture was resolutely endured to depress and crush the natural appetite of the physical nature, to dethrone the soul upon its ruins. Very early in the history of the church this pagan notion was incorporated into Christianity, that all the evils of soul come from its connection with matter. Hence the body must be treated as the enemy of the Christian's soul. This is the origin of the monstrous system of penances which has disfigured the papal church—the vigorous fastings, the hair-shirt, the self-flaggellations, the creeping on the bare knees on sharp stones, midnight vigils on the cold, damp stone floor of the monastery. Oh! what a book of agonies would that be if all the sighs and groans and tears and pains of poor deluded souls, pagan or papal, endured for the sake of a cessation of hostilities between the flesh and the spirit, were on record, legible to men.—*D. Steele, D. D.*

Bookless Houses.

We form judgments of men from little things about their houses, of which the owners perhaps never think. Flowers about a rich man's house may signify only that he has a good gardener, or that he has refined neighbors, and does what he sees them do. But men are not accustomed to buy books unless they want them. If, on visiting the dwelling of a man of slender means, we find that he contents himself with cheap carpets and very plain furniture, in order that he may purchase books, he rises at once in our esteem. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of books is more significant of refinement than the most elaborately carved sideboard.

Give us a house furnished with books rather than furniture. Both if you can; but books at any rate. To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets, and sitting upon luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind.

Books are the windows through which the soul looks out. A house without them is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it. And the love of knowledge in a young mind is almost a warrant against the inferior excitement of passion and vice.

Let us pity those poor rich men who live barrenly in great bookless houses. Let us congratulate the poor that, in our day, books are so cheap that a man may every year add a hundred volumes to his library, for the price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen—and, indeed, among all that are struggling in the race of life—is that of owning and constantly adding to a library of good books. A little library, growing larger every year, is an honorable part of a young man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessaries of life.—*Episcopalian.*

A Drunkard's Fate.

A graduate of an English University came to me shaking and trembling. He said he had come to me as he would go to a physician. I said, "You must stop drinking. You will die." "I am afraid I shall. I give it up! I can not." My wife and two gentlemen were present. I said, "What good does the drink do you?" "No good." "Why do you drink?" "I must have it." Thinking that, being an educated man, he might give me some ideas, I asked him, "Will you tell me how you feel before you begin to drink and afterward?" I shall never forget! He stood up and said, "All I can say is, I must have it." "Why?" "I feel as if there were insects in [illegible]! Oh! it is horrible! I touch m[illegible]at, I touch my hands, and I jump. Oh! I shall go mad—mad—mad! If I can not get it without having a sound tooth torn out of my jaw, bring the instrument and wrench it out; I must have drink you see; so I get it. And then I stand still that I may not disturb its effects. That's what I want; I want relief, and I feel it. Quick, quick, hot, it sends the blood through my veins; the insects are gone, and I begin to perspire. Yes, I am better, better, better! It's what I want—it's coming, it's coming, it has come to me—relief—like a flash of summer's lightning, and it has gone, and I get another." "Then," I said, "you will die." "I am afraid I shall. Can you save me?" "Not unless you stop drinking." "I can not die; I have not offered a prayer to God for sixteen years." "You must give it up" "I can not." I said, "God will help you." "No he won't." "I will," said I, "my wife and I will take care of you four days if you will. I have four days to spare for you." We took him, though we could get no promise from him. We nursed him night and day. The third afternoon he sat with me, his hand in mine, and I spoke to him of God and Christ and eternity. He said, "I am a man of some common sense, I believe; and am very well aware that I can never be happy in another world." He then went out and cut his throat from ear to ear. Oh, my friends, shall we not try to save our fellow men from such a fate?—*Gough.*

Sacrifices of Early Anti-Slavery Reformers.

I have just been reading a series of articles on the sacrifice made and the persecution endured by the first leaders in the anti-slavery movement.

Now that the battle is over and the victory won, and the leaders in it have become the heroes of their age, it is hard to realize that they were opposed, hated, and persecuted by all classes, especially by ministers and churches, as they were. Mr. Garrison was cast into prison for speaking against slavery. Ministers and churches opposed him. An infidel club finally consented to let him occupy their hall.

Of his sacrifices and struggles in starting a paper, the writer says:

"It was no idle or empty boast on the part of the two young printers of *The Liberator* that they would print it as long as they could 'subsist on bread and water, or their hands obtained employment.' After the first three weeks, they were able to obtain, on credit, of the well-known type founders, Greely and Willis, a small font of second-hand type and a hand press. They rented a dingy office in the upper story of the old Merchants' Hall, in Congress St., where for a long time they did all the type-setting, press-work, mailing, etc., of the paper; Mr. Garrison doing most of his editorial work in the night, after laboring all day at case or press, and often putting his editorials in type without committing them to paper. The office, for at least a year and a half, was their home as well as their work-shop. Too poor to pay for better lodgings, they made their bed on the floor and lived upon bread and milk, cakes and fruit obtained from a baker's shop on the opposite side of the street, and a cake shop in the basement. I visited them frequently in these humble quarters, which they shared with a friendly cat that protected them from the depredations of mice."

This shows the spirit of a true reformer and a moral hero.—*D. M. Canright.*

Answer a Fool According to his Folly.

Rev. Newman Hall communicates to the *Independent* an incident which recently occurred in one of the out-door meetings which he has been holding. A free-thinker who happened to be present, rose and said he came to hear about temperance, but in his opinion the man who invented gas had done more to enlighten the world than all the parsons. Quite a disturbance ensued, but a friend of Mr. Hall at once begged for a fair hearing even of the objector; and then being himself called up, he said: "Mr. Chairman—I'm for free thought and free speech; and yonder gentleman has a right to speak and think for himself as much as I have. (Loud cheers from the friends of the objector.) That gentleman says he considers the man who invented gas did more to enlighten the world than all the parsons. Well, if that is his opinion he has a right to hold it and maintain it. But, whatever our different opinions, there is a time coming to us all which we call death; when most men are somewhat serious, and like to get advice and comfort respecting the world they are going to. Now, when this season comes to our friend, I would recommend him to send for the gas man." An immense sensation, with a tumult of applause followed this sally, which, as Mr. Hall says, was better than a sermon, and not likely to be forgotten. He adds that the impudent boys of the neighborhood where this occurred, still, when at a safe distance, shout to the man round the corners of the street, "Send for the gas-fitters."

Setting type by telegraph is the latest invention. The London *Times* is said to have the machine, and to be perfecting a system by which the paper will be set simultaneously in each of the large cities where it has a large circulation. This will connect the London office with offices in Liverpool, Manchester, Birmingham, &c., and a person operating the keys of the machine in London will set the type there and all the offices at the same time.

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This paper is the leading weekly in the East, giving prominence to the signs of the times, and the fulfillment of prophecy, indicating the proximity of the Lord's appearing to gather the saints, destroy the wicked, restore Paradise, and set up his everlasting kingdom under the whole heaven. John Couch and Miles Grant, Editors. Terms, $2.25 a year in advance; three months on trial, fifty cents; specimens free. Address

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100 Hanover street, Boston, Mass.

The Banner and World's Crisis will both be furnished to one person for $2.50 a year. Address all orders for BOTH papers to the BIBLE BANNER, *Vineland, N. J.*

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder F. Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance in the coming kingdom. $2.20 a year. Address

ADVENT CHRISTIAN TIMES,
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A large, live, eight-page monthly, religious, family paper, containing incidents, records of providences, sketches, music, poetry, true stories for young, old, saints and sinners. No sectarianism, controversy, politics, puffs, pills, or patent medicines. Only seventy-five cents a year; eleven copies $6. Send ten cents for three specimens, before you forget it! Volumes begin with January. THE LITTLE CHRISTIAN for Sunday Schools; eight copies, $1 a year. Live Tracts, 1200 pp. for $1. Best Greek and English Concordance in the world, $1.50. Address,

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This Monthly advocates a literal interpretation of the Scriptures as commonly understood by Second Adventists; giving prominence to holiness of heart and the speedy return of Christ to resurrect the dead, and set up his everlasting kingdom.

Edited by A. A. Hoyt, assisted by several others. Terms, $1.25 per year with large Map and Chart, "Pictorial View of the World," or sixty cents without premium. Send stamp for sample copy. Address,

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Agents wanted everywhere.

Send for illustration of the Machine and this trade-mark, so there will be no mistake. Address

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12m1

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Fare from New York to Philadelphia only $2 25. Commencing Monday, June 7, 1875. The new, staunch, and commodious ste[illegible]
"JESSE HOYT," and "TWIL[illegible],"
connecting at Sandy Hook with all trains, will Leave New York from pier 8, N. R., foot of Rector st.

LEAVE NEW YORK.
9.45 A. M.—For Philadelphia, Long Branch, Tom's River, Waretown, Tuckerton, Vineland, and Bridgeton.

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7.10 A. M. for New York, Long Branch, Red Bank, Farmingdale, Brickeburg, Manchester, Toms River, Waretown, Barnegat, Tuckerton, Whitings, Pemberton, Mount Holly, Atsion, connecting at Winslow Junction for Atlantic City and Intermediate Points.
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Razors, Knives, Scissors, &c., ground & polished.

P. MADEIRA,
115 South Tenth St., Philadelphia.

Apr6m

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Errors of Youth.

A GENTLEMAN who suffered for years from Nervous Debility, Premature Decay, and all the effects of youthful indiscretion, will, for the sake of suffering humanity, send free to all who need it, the recipe and directions for making the simple remedy by which he was cured. Sufferers wishing to profit by the advertiser's experience can do so by addressing, in perfect confidence, JOHN B. OGDEN, 42 Cedar street, New York. june6m

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No. 4.

This implement is an indispensable article in flower and vegetable gardening; it loosens the earth so that weeds can be removed, root and branch; also useful in transplanting. Sold by Hardware dealers and Florists, or sent by mail, postpaid, on receipt of 35 cents. Manufactured by

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Apr6m

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All titles of Jesus the Savior of men.
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B is for Bridegroom, for Bishop, for Bread,
The bread that [illegible] fed.
Matt. 25: 1; 1 Peter 2: 25; John 6: 35.

C is for Captain, for Chief Corner Stone;
And safe is the man that buildeth thereon.
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D is for Day-Star, Deliverer, Door;
Who enters this way shall have life evermore.
II Peter 1: 19; Rom. 11: 26; John 10: 9.

E 's the Everlasting Father, who stands
Inviting his creatures with wide, open hands.
Isa. 9: 6.

F is for Faithful; and true is the name,
For he who doth bear it is ever the same.
Rev. 19: 11.

G is for Governor, God over all,
Who offers salvation to great and to small.
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H is for Holy and Harmless High Priest,
Who bids us by faith on his flesh and blood feast.
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I is Immanuel, bringing God near;
The Son whom we worship and serve without fear.
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J is for Jesus, for Judge, and for Just;
Happy are those who put in him their trust.
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K is for King; and as such he shall reign,
When death is destroyed, and his enemies slain.
1 Tim. 6: 15; 1 Cor. 15: 26.

L is for Lamb, for Lord, and for Lion,
The meek Galilean, The Ruler of Zion.
John 1: 29; 20: 13; Rev. 5: 5.

M is Messiah, the promised of old,
By good men expected, by prophets foretold.
John 1: 41.

N is for Nazarene; humble the name;
But glory shall crown it, and scatter its shame.
Matt. 2: 23.

O is Omega, the End and the Last,
For he shall endure when ages are past.
Rev. 22: 13.

P is for Passover, Prophet, and Priest;
May peace the world o'er and good-will be increased.
1 Cor. 5: 7; John 1: 45; Heb. 3: 1.

Q is a Quickening Spirit, we read,
The Second Man Adam, the woman's pure seed.
1 Cor. 15: 45.

R is our Refuge, our Rock of defense;
Not sorrow nor Satan shall drive us from thence.
Jer. 16: 19; 1 Cor. 10: 4.

S is for Savior, for Shepherd, for Shield;
With the Sword of the Spirit the saint takes the field.
Titus 1: 4; 1 Peter 2: 25; Prov. 30: 5.

T is for Teacher, whose lessons are Truth;
Unto him let us cry as the guide of our youth.
John 3: 2; 14: 6.

U 's that Unspeakable gift from above,
The Father sent down in his infinite love.
II Cor. 9: 15.

V is the Vine, and its branches we are;
If abiding in him, much fruit shall we bear.
John 15: 1.

W 's for Wonderful, for Witness, for Word;
The way to be saved, but from which we have erred.
Isa. 9: 6; Rev. 3: 14; 19: 13.

X our eXample in trial or pain;
With him if we suffer, with him we shall reign.
1 Peter 2: 21.

Y is the Yoke that his followers wear;
By his help we are able the burden to bear.
Matt. 11: 29.

Z was his Zeal, and it wrapped him around.
May we put it on, and in goodness abound.
Isa. 59: 17.

No Future Probation.

Will there be an opportunity for sinners to repent and be forgiven in the world to come?
INQUIRER.

There can be no repentance nor forgiveness after Jesus shuts the door of mercy, from the fact that probation will be ended. There will be no Mediator between God and man when Jesus ceases pleading and takes his kingdom; for when he comes he will not be priest, (Heb. 8: 4,) but a king. Matt. 25: 31-34.

"But," says the objector, "we read in Zach. 6: 13, The man whose name is the *Branch* shall be a priest upon his throne." But in the 15th verse we read that "this shall come to pass if ye will obey the voice of the Lord your God." Did they obey his voice? They not only disobeyed his voice but rejected his dear Son. Then we have no right to look for this to be accomplished, for it was on the condition of obedience. So, instead of his being a priest upon his throne, (which would have been the case had the Jews received Jesus as their Messiah,) his priesthood was transferred to "heaven itself" where he has gone to make intercession for us.

"But will not the heathen have a time of probation in the future, that they may have the Gospel preached to them?" The Bible does not so express it. The apostle Paul says: "As many as have sinned without the law shall also perish without the law; but if they do by nature the things contained in the law [written in the Bible] they are a law unto themselves." Rom. 2: 12-15. If they through nature are led to nature's God, as many of them are, and live up to the best light they have, they will be saved. They are as responsible for their little light as others are for the greater light which they may receive; and so, if there is to be a future probation for any, there should be for all that are sinners. But the Scriptures nowhere teach another probation after this one is over. Read Luke 13: 3, Jude 10-14, 2 Thess. 1: 7-11.
W. N. TENNEY.

Christ Our "Mercy-Seat."

If both words, "mercy-seat" and "propitiation," come from the one Greek word "hilasterion," and the place for the mercy-seat is only in the holy of holies, "the true tabernacle which the Lord pitched and not man," and that "tabernacle of God is to come down from God out of heaven," upon the earth, and Christ himself is our "mercy-seat" accompanying that "true tabernacle," when it comes, who can tell us from whence came all we hear about "Christ leaving the mercy-seat," when he comes, and also what authority, force, power, or truth there is in the declaration. Will Christ leave himself when he comes?"
G. W. S.

Because Christ is sometimes called our *propitiation*, and because the same Greek word, *hilasterion*, is once translated "propitiation," Rom. 3: 25, and once "mercy-seat," Heb. 9: 5, our brother seems to draw the unwarranted conclusions: (1) that Christ must always be regarded as identical with the "mercy-seat;" (2) that the "mercy-seat" is connected with the true tabernacle which is "coming down from God out of heaven"; (3) therefore it is improper to speak of Christ as *leaving* the "mercy-seat," or of priestly office. We will venture to suggest that, on account of the intimate connection existing between the office and the officer that fills it, the same term is often used in a double sense—sometimes referring to the person, and sometimes to the place. The word "court" is a familiar example. It may mean the place where judicial business is transacted, or the judge who sits on the bench. So the term "church" sometimes means the meeting-house, and sometimes the organized membership habitually worshiping in it. Every Bible student will readily recall the interchangable use of "king" and "kingdom" in some of the prophetic books. Observe: Christ is not called our "mercy-seat," but *hilasterion*, a word that is once translated "mercy-seat" in connection with Paul's description of the tabernacle service. The "mercy-seat" was certainly a place in the Jewish tabernacle. Nor was it identical with any high-priest, who was permitted to visit it only once a year. The attempt to prove that Christ's priestly office will be eternally perpetuated, because the tabernacle of God is coming to earth, seems far-fetched and futile. Indeed, Paul argues that if Christ "were on earth, he would not be a priest." And there is abundant evidence that the *propitiatory* work of our great High Priest will be succeeded by the *judicial* work of our coming King.

Destiny of Unborn Children.

Tell me what will become of the undeveloped, unborn children of *excelate* women who are now sleeping in silence, and of those who will be found in a like condition when Christ comes, and we "shall be changed in a moment, in the twinkling of an eye?" When will they be born? Will they be known in the *resurrection*? Will they have life and immortality? If so, does it not establish the immortality of the soul?
A MOTHER.

In reading some years ago we were pleased in finding a scriptural declaration upon this point, which, though it may not be accepted with the same authority as the Canonical Scriptures, has certainly the virtue of very ancient authority. To show its connection and application we quote:

"Behold, the days come, that I will begin to draw nigh, and visit them that dwell upon the earth, and will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled; and when the world, that shall begin to vanish away, shall be finished, [margin, sealed,] then will I show these tokens: the books shall be opened before the firmament, and they shall see all together. And the children of a year old shall speak with their voices. The women with child shall bring forth untimely children of three or four months old, and they shall live and be raised up." II. Esdras 18: 21.

If this passage be accepted as valid, *three* points at least are established:

1st. That it shall be *well* with those Christian mothers, who, at the coming of our Lord, may be found in this condition.

2d. That by the direct interposition of Almighty power, the conceived seed will be brought to their births and live.

3d. That this does not prove the doctrine of the natural immortality of the soul, as the children will be born in the *mortal* state, and then, with their believing parents be translated into the *immortal* state.
E. C. STONE.

Apparent Discrepancy.

"In Matt. 20: 30, we read of two blind men, sitting by the wayside, to whom Jesus gave sight; but, in Mark 10: 46, although the locality and time are evidently the same, only one is mentioned—blind Bartimeus, the son of Timeus. Is not this a difficulty?"
O. B. F.

Not the slightest. Matthew says there were two, without naming either of them; Mark names Bartimeus, who was evidently well known in the district; but he does *not* say there was only one. Essential agreement is all that we expect from independent witnesses, who did not compare notes, and who, truthful to the very core, had no fear of being charged with mutual contradiction. Skepticism has fixed upon a number of little things of this kind for the purpose of discrediting the evangelical narratives; but a wise judge, who cared for nothing but truth, would inevitably rule that the condensed testimony of one witness, and the ampler details of another, whilst they agreed in the essential fact, vouched for the honesty of both. Never did barrister cross-examine witness with keener zest, and with all the appliances of legal torment, than the enemies of revelation have shown in their efforts to neutralize the testimony of the Lord's biographers. And with what success? Simply with that of the furious billow that dashes itself against the eternal rock, and recoils, white with rage, broken into a million of fragments by the quiet power it wishes to destroy. And thus it will ever be; for a Book which has God for its Author, and redemption for its subject, and which requires eternity for the development of its plans, is not to be moved by the sharpest plunges of skepticism into its sides, nor overthrown from its lofty position by the sappers and miners of the armies of the aliens.—*Rainbow*.

Items of Interest.

THE Seventh Day Baptists propose forming a Church settlement, in order to gather into one colony their scattered members in this country.

QUEEN VICTORIA has just attained to the 56th year of her age, and in a few days will have been Queen of England for 38 years, longer than any sovereign in Europe.

FROM July 1, postage will be five cents for half-ounce letters to Great Britain, Spain, Italy, Germany, Russia, Switzerland, Turkey, Egypt, and some other countries in and about Europe.

SIX hundred thousand dollars have been subscribed to start a paper in Vienna, from the editorial departments of which all Jews or "persons of Israelitish extraction" are excluded. All the other Vienna papers are, in a great degree, in the hands of this race.

THERE are now but four gentlemen living who have been elected to the second highest office in the United States. They are Hanibal Hamblin, Andrew Johnson, Schuyler Colfax and Henry Wilson. Mr. Johnson is the only ex-President now living, and he was not elected to that office by the people.

THE following is the New York Witness' estimate of the circulation of the great New York weeklies: Weekly Sun, 80,000; Weekly Witness, 85,000; Christian Advocate, 50,000; Tribune, 40,000; Christian Union, 35,000; Weekly Times, 28,000; Independent, 23,000; Weekly Herald, 13,000.

A COPY of the edition of the Bible printed by Guttenberg, at Mayence, between 1450 and 1456, recently discovered in the vestry of a church in Saxony, has been purchased by an English collector for £450. It is printed partly on paper, partly on parchment. It was presented to the church in 1677, and had lain nearly 200 years among the psalm-books and Bibles, being mistaken for a manuscript Bible.

PRESBYTERIAN Union in Canada, so earnestly labored for and prayed for, is now an accomplished fact. The *British American Presbyterian*, of the 18th June, says: "Tuesday last will be a day long and gratefully remembered throughout all Canada, for on it the Union, so much desired and so earnestly prayed for, was happily consummated." Whereat, the angels in heaven mingle their rejoicings with the church on earth.

WE learn from a friend that the caterpillars are making fearful ravages in the state of Maine. Many orchards are completely stripped of foliage, cutting off all prospects of fruit, and often killing the trees. The farmers are feeling quite disappointed, as many of them depend largely upon their fruit-harvest for a livelihood. Thus curses are multiplied. Caterpillars east, and grasshoppers west, who knows what terrible pest may yet sweep throug the middle states? Let us live mainly for that world where the curse comes not.

THIS is said to be the origin of the "Printer's devil." Aldus Manutius was a printer in Venice. He owned a negro boy who helped him in the office, and some people were superstitious enough to believe him an emissary of Satan. He was known over the city as the "little black devil." Desiring to satisfy the curiosity of the populace, he one day publicly exhibited the boy and proclaimed, "I, Aldus Manutius, printer to the Holy Church and the Doge, have this day made public exposure of the *printer's devil*. Let all who think he is not flesh and blood come and pinch him."

THE Nashville *Christian Advocate*, being asked if a seeker of religion has a right to commune at the Lord's table, makes this sensible response:

Why not ask whether he has a right to come to Jesus? Is the hem of the Savior's garment more sacred than his body? Is the sign more important than the thing signified? We should think that the penitent who has renounced his sins, and is trying to trust his Savior, ought to have "all the means of grace furnished" to him—especially "the sacrament of faith." How many seekers have had Christ made known to them in the breaking of bread!

THE Tilton-Beecher trial has at last ended in thick smoke. Months were consumed in taking testimony and arguing the case. The jury then spent about a week in trying to wade through the complicated entanglements, but failed to agree. So the case is dropped from the courts and referred to the whole people. But this great and irresponsible jury is about equally divided in opinion. As all juries fail, the coming Judge will one soon pronounce a verdict which will be true to the facts. Meanwhile, Plymouth Church has made a most vehement proclamation of her pastor's innocence, by raising his salary to $100,000 a year!

CAPTAIN BOYTON is astonishing the natives by his aquatic performances in the open sea in his "life-preserving" costume, incased in which he can float in the water, and, with an ordinary canoe paddle, paddles himself across the sea from England to France. His "sea-garment" is in fact a complete wind-bag, which encases him from head to foot, and which he fills by his mouth with his ordinary breath. Being an India-rubber, air-tight article into which he slips his feet as if into his pants, he draws up the waist part, fastens it over his shoulders, and then opens the small air pipe at the top, and simply blowing up the whole in bladder like fashion, he sallies forth, paddle in hand, plunges into the "stormy sea," which he defies and shows how men and women may, in cases of shipwreck at sea, keep themselves afloat as long as they can supply nature with food and drink.

THE *Baptist Weekly* says:—Some people "get religion" easily, but when a man gets it as the condition of getting a wife, it may be doubted whether the article is worth much. On Saturday, Miss Ida Greeley was married to Col. Nicholas Smith, of Kentucky, and an evening paper says: "It is understood that Miss Greeley made it a special condition of her acceptance of Col. Smith as a husband that he should embrace the Roman Catholic faith. This he consented to do." A certain personage is sometimes described as the "old Nick," and there is a couplet which tells that

"The devil was sick, the devil a saint would be,
The devil got well, the devil a saint was he."

It may be that Col. Nick Smith, having the wife sure, may prove a Roman Catholic saint of the same pattern as the "old Nick."

BISHOP WEAVER, of the United Brethren Church, who is now visiting on the Pacific coast, writes to the Religious Telescope: From what I have seen and heard I am led to conclude that the state of religion all along this coast is very low. The lines of distinction between the Church and the world have grown very dim. There are here representatives from almost every nation under the sun; and as a result I find all kinds of religion and every shade of skepticism. In such state of society, there is, perhaps, the greater reason why Christian teachers should make the lines between the kingdom of grace and the kingdom of darkness clear and distinct. I am sometimes accused of being rather fogyish. Perhaps I am. It may be that I do not understand the doctrine and spirit of Christ's religion as clearly as many others do. But judging from my stand-point, the state of religion in all these borders is very low; so many are drunken with the love of pleasure and amusements. And this is not confined to those outside the Church, but includes Church members; and even ministers sometimes step aside for what would seem least to comport with the dignity and character of men in such a high calling. There is a pressing demand for additional workers—men of God, men full of faith and the Holy Ghost.

VINELAND.—Several permanent improvements are now going on. The foundation is being laid for several stores, and also for a first-class hotel, 100 feet in front by 60 feet deep. It is of course to be run on temperance principles.—Two daily papers have just been launched upon the sea of literature, which we hope may live, prosper, and be useful to the community. We now have published in this place two dailies, four weeklies, and one monthly. Very few places of its size are so enterprising in this respect.—The strawberries are gone. About ninety-four thousand quarts were sent off, besides the large quantities used at home. Black-raspberries are now in their prime, of which there is a good supply. The fruit prospect appears to be unusually fair.

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Rev. 22: 13.

P is for Passover, Prophet, and Priest;
May peace the world o'er and good-will be increased.
1 Cor. 5: 7; John 7: 40; Heb. 9: 1.

Q is a Quickening Spirit, we read,
The Second Man Adam, the woman's pure seed.
1 Cor. 15: 45.

R is our Refuge, our Rock of defense;
Not sorrow nor Satan shall drive us from thence.
Jer. 16: 19; 1 Cor. 10: 4.

S is for Savior, for Shepherd, for Shield;
With the Sword of the Spirit the saint takes the field.
Titus 1: 4; 1 Peter 2: 25; Prov. 30: 5.

T is for Teacher, whose lessons are Truth;
Unto him let us cry as the guide of our youth.
John 3: 2; 14: 6.

U is that Unspeakable gift from above,
The Father sent down in his infinite love.
II Cor. 9: 15.

V is the Vine, and its branches we are;
If abiding in him, much fruit shall we bear.
John 15: 1.

W 's for Wonderful, for Witness, for Word;
The way to be saved, but from which we have erred.
Isa. 9: 6; Rev. 3: 14; 19: 13.

X our eXample in trial or pain;
With him if we suffer, with him we shall reign.
I Peter 2: 21.

Y is the Yoke that his followers wear;
By his help we are able the burden to bear.
Matt. 11: 29.

Z was his Zeal, and it wrapped him around,
May we put it on, and in goodness abound.
Isa. 59: 17.

No Future Probation.

Will there be an opportunity for sinners to repent and be forgiven in the world to come?
INQUIRER.

There can be no repentance nor forgiveness after Jesus shuts the door of mercy, from the fact that probation will be ended. There will be no Mediator between God and man when Jesus ceases pleading and takes his kingdom; for when he comes he will not be priest, (Heb. 8: 4,) but a king. Matt. 25: 31-34.

"But," says the objector, "we read in Zach. 6: 13, The man whose name is the *Branch* shall be a priest upon his throne." But in the 15th verse we read that "this shall come to pass if ye will obey the voice of the Lord your God." Did they obey his voice? They not only disobeyed his voice but rejected his dear Son. Then we have no right to look for this to be accomplished, for it was on the condition of obedience. So, instead of his being a priest upon his throne, (which would have been the case had the Jews received Jesus as their Messiah,) his priesthood was transferred to "heaven itself" where he has gone to make intercession for us.

"But will not the heathen have a time of probation in the future, that they may have the Gospel preached to them?" The Bible does not so express it. The apostle Paul says: "As many as have sinned without the law shall also perish without the law; but if they do by nature the things contained in the law (written in the Bible) they are a law unto themselves." Rom. 2: 12-15. If they through nature are led to nature's God, as many of them are, and live up to the best light they have, they will be saved. They are as responsible for their little light as others are for the greater light which they may receive; and so, if there is to be a future probation for any, there should be for all that are sinners. But the Scriptures nowhere teach another probation after this one is over. Read Luke 13: 3, Jude 10-14, 2 Thess. 1: 7-11.
W. N. TENNEY.

Christ Our "Mercy-Seat."

If both words, "mercy-seat" and "propitiation," come from the one Greek word "hilasterion," and the place for the mercy-seat is only in the holy of holies, "the true tabernacle which the Lord pitched and not man," and that "tabernacle of God is to come down from God out of heaven," upon the earth, and Christ himself is our "mercy-seat" accompanying that "true tabernacle," when it comes, who can tell us from whence came all we hear about "Christ leaving the mercy-seat," when he comes, and also what authority, force, power, or truth there is in the declaration. Will Christ leave himself when he comes?" G. W. S.

Because Christ is sometimes called our *propitiation*, and because the same Greek word, *hilasterion*, is once translated "propitiation," Rom. 3: 25, and once "mercy-seat," Heb. 9: 5, our brother seems to draw the unwarranted conclusions: (1) that Christ must always be regarded as identical with the "mercy-seat;" (2) that the "mercy-seat" is connected with the true tabernacle which is "coming down from God out of heaven"; (3) therefore it is improper to speak of Christ as *leaving* the "mercy-seat," or or priestly office. We will venture to suggest that, on account of the intimate connection existing between the office and the officer that fills it, the same term is often used in a double sense—sometimes referring to the person, and sometimes to the place. The word "court" is a familiar example. It may mean the place where judicial business is transacted, or the judge who sits on the bench. So the term "church" sometimes means the meeting-house, and sometimes the organized membership habitually worshiping in it. Every Bible student will readily recall the interchangable use of "king" and "kingdom" in some of the prophetic books. Observe: Christ is not called our "mercy-seat," but *hilasterion*, a word that is once translated "mercy-seat" in connection with Paul's description of the tabernacle service. The "mercy-seat" was certainly a place in the Jewish tabernacle. Nor was it identical with any high-priest, who was permitted to visit it only once a year. The attempt to prove that Christ's priestly office will be eternally perpetuated, because the tabernacle of God is coming to earth, seems far-fetched and futile. Indeed, Paul argues that if Christ "were on earth, he would not be a priest." And there is abundant evidence that the *propitiatory* work of our great High Priest will be succeeded by the *judicial* work of our coming King.

Destiny of Unborn Children.

Tell me what will become of the undeveloped, unborn children of *enceinte* women who are now sleeping in silence, and of those who will be found in a like condition when Christ comes, and we "shall be changed in a moment, in the twinkling of an eye?" When will they be born? Will they be known in the resurrection? Will they have life and immortality? If so, does it not establish the immortality of the soul?
A MOTHER.

In reading some years ago we were pleased in finding a scriptural declaration upon this point, which, though it may not be accepted with the same authority as the Canonical Scriptures, has certainly the virtue of very ancient authority. To show its connection and application we quote:

"Behold, the days come, that I will begin to draw nigh, and visit them that dwell upon the earth, and will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled; and when the world, that shall begin to vanish away, shall be finished, [margin, sealed,] then will I show these tokens: the books shall be opened before the firmament, and they shall see all together. And the children of a year old shall speak with their voices. The women with child shall bring forth untimely children of three or four months old, and they shall live and be raised up." II. Esdras 18: 21.

If this passage be accepted as valid, *three* points at least are established:

1st. That it shall be *well* with those Christian mothers, who, at the coming of our Lord, may be found in this condition.

2d. That by the direct interposition of Almighty power, the conceived seed will be brought to their births and live.

3d. That this does not prove the doctrine of the natural immortality of the soul, as the children will be born in the *mortal* state, and then, with their believing parents be translated into the *immortal* state.

E. C. STONE.

Apparent Discrepancy.

"In Matt. 20: 30, we read of two blind men, sitting by the wayside, to whom Jesus gave sight; but, in Mark 10: 46, although the locality and time are evidently the same, only one is mentioned—blind Bartimeus, the son of Timeus. Is not this a difficulty? O. H. F."

Not the slightest. Matthew says there were two, without naming either of them; Mark names Bartimeus, who was evidently well known in the district; but he does not say there was only one. Essential agreement is all that we expect from independent witnesses, who did not compare notes, and who, truthful to the very core, had no fear of being charged with mutual contradiction. Skepticism has fixed upon a number of little things of this kind for the purpose of discrediting the evangelical narratives; but a wise judge, who cared for nothing but truth, would inevitably rule that the condensed testimony of one witness, and the ampler details of another, whilst they agreed in the essential fact, vouched for the honesty of both. Never did barrister cross-examine witness with keener zest, and with all the appliances of legal torment, than the enemies of revelation have shown in their efforts to neutralize the testimony of the Lord's biographers. And with what success? Simply with that of the furious billow that dashes itself against the eternal rock, and recoils, white with rage, broken into a million of fragments by the quiet power it wishes to destroy. And thus it will ever be; for a Book which has God for its Author, and redemption for its subject, and which requires eternity for the development of its plans, is not to be moved by the sharpest plunges of skepticism into its sides, nor overthrown from its lofty position by the sappers and miners of the armies of the aliens.—*Rainbow.*

Items of Interest.

THE Seventh Day Baptists propose forming a Church settlement, in order to gather into one colony their scattered members in this country.

QUEEN VICTORIA has just attained to the 56th year of her age, and in a few days will have been Queen of England for 38 years, longer than any sovereign in Europe.

FROM July 1, postage will be five cents for half-ounce letters to Great Britain, Spain, Italy, Germany, Russia, Switzerland, Turkey, Egypt, and some other countries in and about Europe.

SIX hundred thousand dollars have been subscribed to start a paper in Vienna, from the editorial departments of which all Jews or "persons of Israelitish extraction" are excluded. All the other Vienna papers are, in a great degree, in the hands of this race.

THERE are now but four gentlemen living who have been elected to the second highest office in the United States. They are Hanibal Hamblin, Andrew Johnson, Schuyler Colfax and Henry Wilson. Mr. Johnson is the only ex-President now living, and he was not elected to that office by the people.

THE following is the New York Witness' estimate of the circulation of the great New York weeklies: Weekly Sun, 88,000; Weekly Witness, 85,000; Christian Advocate, 50,000; Tribune, 40,000; Christian Union, 35,000; Weekly Times, 28,000; Independent, 25,000; Weekly Herald, 13,000.

A COPY of the edition of the Bible printed by Guttenberg, at Mayence, between 1450 and 1456, recently discovered in the vestry of a church in Saxony, has been purchased by an English collector for £450. It is printed partly on paper, partly on parchment. It was presented to the church in 1677, and had lain nearly 200 years among the psalm-books and Bibles, being mistaken for a manuscript Bible.

PRESBYTERIAN Union in Canada, so earnestly labored for and prayed for, is now an accomplished fact. The *British American Presbyterian*, of the 18th June, says: "Tuesday last will be a day long and gratefully remembered throughout all Canada, for on it the Union, so much desired and so earnestly prayed for, was happily consummated." Whereat, the angels in heaven mingle their rejoicings with the church on earth.

WE learn from a friend that the caterpillars are making fearful ravages in the state of Maine. Many orchards are completely stripped of foliage, cutting off all prospects of fruit, and often killing the trees. The farmers are feeling quite disappointed, as many of them depend largely upon their fruit-harvest for a livelihood. Thus curses are multiplied. Caterpillars east, and grasshoppers west, who knows what terrible pest may yet sweep throug the middle states? Let us live mainly for that world where the curse comes not.

THIS is said to be the origin of the "Printer's devil." Aldus Manutius was a printer in Venice. He owned a negro boy who helped him in the office, and some people were superstitious enough to believe him an emissary of Satan. He was known over the city as the "little black devil." Desiring to satisfy the curiosity of the populace, he one day publicly exhibited the boy and proclaimed, "I, Aldus Manutius, printer to the Holy Church and the Doge, have this day made public exposure of the *printer's devil.* Let all who think he is not flesh and blood come and pinch him."

THE Nashville *Christian Advocate*, being asked if a seeker of religion has a right to commune at the Lord's table, makes this sensible response:

Why not ask whether he has a right to come to Jesus? Is the hem of the Savior's garment more sacred than his body? Is the sign more important than the thing signified? We should think that the poor penitent who has renounced his sins, and is trying to trust his Savior, ought to have "all the means of grace furnished" to him—especially "the sacrament of faith." How many seekers have had Christ made known to them in the breaking of bread!

THE Tilton-Beecher trial has at last ended in thick smoke. Months were consumed in taking testimony and arguing the case. The jury then spent about a week in trying to wade through the complicated entanglements, but failed to agree. So the case is dropped from the courts and referred to the whole people. But this great and irresponsible jury is about equally divided in opinion. As all juries fail, the coming Judge will soon soon pronounce a verdict which will be true to the facts. Meanwhile, Plymouth Church has made a most vehement proclamation of her pastor's innocence, by raising his salary to $100,000 a year!

CAPTAIN BOYTON is astonishing the natives by his aquatic performances in the open sea in his "life-preserving" costume, incased in which he can float in the water, and, with an ordinary canoe paddle, paddles himself across the sea from England to France. His "sea-garment" is in fact a complete wind-bag, which encases him from head to foot, and which he fills by his mouth with his ordinary breath. Being an India-rubber, air-tight article into which he slips his feet as if into his pants, he draws up the waist part, fastens it over his shoulders, and then opens the small air pipe at the top, and simply blowing up the whole in bladder like fashion, he sallies forth, paddle in hand, plunges into the "stormy sea," which he defies and shows how men and women may, in cases of shipwreck at sea, keep themselves afloat as long as they can supply nature with food and drink.

THE *Baptist Weekly* says:—Some people "get religion" easily, but when a man gets it as the condition of getting a wife, it may be doubted whether the article is worth much. On Saturday, Miss Ida Greeley was married to Col. Nicholas Smith, of Kentucky, and an evening paper says: "It is understood that Miss Greeley made it a special condition of her acceptance of Col. Smith as a husband that he should embrace the Roman Catholic faith. This he consented to do." A certain personage is sometimes described as the "old Nick," and there is a couplet which tells that

"The devil was sick, the devil a saint would be,
The devil got well, the devil a saint was he."

It may be that Col. Nick Smith, having the wife sure, may prove a Roman Catholic saint of the same pattern as the "old Nick."

BISHOP WEAVER, of the United Brethren Church, who is now visiting on the Pacific coast, writes to the Religious Telescope: From what I have seen and heard I am led to conclude that the state of religion all along this coast is very low. The lines of distinction between the Church and the world have grown very dim. There are here representatives from almost every nation under the sun; and as a result I find all kinds of religion and every shade of skepticism. In such state of society, there is, perhaps, the greater reason why Christian teachers should make the lines between the kingdom of grace and the kingdom of darkness clear and distinct. I am sometimes accused of being rather fogyish. Perhaps I am. It may be that I do not understand the doctrine and spirit of Christ's religion as clearly as many others do. But judging from my stand-point, the state of religion in all these borders is very low; so many are drunken with the love of pleasure and amusements. And this is not confined to those outside the Church, but includes Church members; and even ministers sometimes step aside for what would seem least to comport with the dignity and character of men in such a high calling. There is a pressing demand for additional workers—men of God, men full of faith and the Holy Ghost.

VINELAND.—Several permanent improvements are now going on. The foundation is being laid for several stores, and also for a first-class hotel, 100 feet in front by 60 feet deep. It is of course to be run on temperance principles.—Two daily papers have just been launched upon the sea of literature, which we hope may live, prosper, and be useful to the community. We now have published in this place two dailies, four weeklies, and one monthly. Very few places of its size are so enterprising in this respect.—The strawberries are gone. About ninety-four thousand quarts were sent off, besides the large quantities used at home. Black-raspberries are now in their prime, of which there is a good supply. The fruit prospect appears to be unusually fair.

END
OF
ROLL